

MOSES &c.

CIVIL AND ECCLESIASTICAL RITES, USED BY THE ancient HEBREWS; observed, and at large opened, for the clearing of many ob- scure Texts thorowout the whole SCRIPTURE.

Which Texts are now added in the end of the Book.

HEREIN LIKEWISE IS
SHEWED WHAT CUSTOMES THE
HEBREWS borrowed from Heathen people:
And that many Heathenish customes, originally
have been unwarrantable imitations
of the HEBREWS.

The seventh Edition.

By *Thomas Godwyn.* B.D.

LONDON,
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TO
THE RIGHT HO-
NOURABLE, WILLIAM
Earle of Pembroke, Lord Cham-
berlain of his Majesties household, L. War-
den of the Stanneries, Knight of the most Noble
Order of the Garter, one of his Majesties most
Honourable Privie Councill, and Chancel-
lor of the famous University of
OXFORD.

All grace and Happinesse.

Right Honourable:



*That many have no better acquaint-
 tance with Christ and his Apostles,
 is, because they are such strangers
 with Moses and Aaron: Were on-
 stomes antiquated thorowly known, many diffi-
 culties in Scripture would appeare elegancies,*

953456

A 2

and

The Epistle Dedicatory.

and the places which now (through obscurity) dishearten the Reader, would then become sweet intiments to an unwearied assiduity in perusing those sacred Oracles. If my present labour shall give such light to some obscure passages, that thereby Gods people shall be drawn on with the greater delight, to exercise themselves in reading of Holy Writ, it shall not repent me of my tedious travels in these rites and customs of Generations long since past, which whosoever undertaketh, shall finde the way long and thorny, the path over-grown, and hardly discernable, the Guides few to direct, and those speaking in strange languages, and many apt to discourage him, because themselves are either lazie and will not, or lame and cannot walk the same way. But now (through Gods assistance) being come to the end of my journey, the discoveries made on the way, such as they are (and such some are, as not observed before) humbly crave your Lordships protection.

From Kensington.

Febr. 21. 1624.

Your Honours in all duty,
and service devoted,

T H O. GODWYN.



THE ARGUMENT OF EACH BOOK AND Chapter.

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4. Kings, Why Pilate clad Christ in purple; Herod in white.
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11. Sadduces, whence their name, when they began, what their
Dogmata.
12. Essenes, whence their name, when they began, what their
Dogmata.
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The argument of each

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 5. Their Pentecost, what the second-first Sabbath was, Luke 6. 1.
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The

Book and Chapter.

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 10. Sorts of Divination forbidden.
-

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 7. Their

The argument of each, &c.

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-

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M O S E S AND A A R O N.

The first Book treateth of Persons.

CHAP. I.

*Of the forme of the Hebrews Commonwealth untill Christ
his coming, and when the Scepter departed from them.*



He forme and state of Government hath been subject to change and variation amongst all Nations, but especially amongst the *Jewes*, where these changes are observable.

At first, the *Fathers* of their severall Families, and their *First-borne* after them, exercised all kinde of government, both *Ecclesiasticall*, and *Civil*, being both *Kings* and *Priests*, in their own houses. They had power over their own Families, to *blesse*, *curse*, *cast out of doors*, *disinherit*, and to *punish with death*, as is apparent by these examples of *Noah* towards *Cham*, *Gen. 9. 25* of *Abraham* towards *Hagar* and *Ismael*, *Gen. 21. 10.* of *Jacob* towards *Simeon* and *Levi*,
B Gen.

Gen. 49. 3. and of *Judah* towards *Thamar*, *Gen.* 38. 24.

In *Moses* his days then did this prerogative of primogeniture cease; and as *Aaron* and his posterity was invested with the right, and title of *Priests*; so *Moses*, and after him *Josua*, ruled all the people with a kind of *Monarchicall* authority. For *Moses* was among the righteous as *King*, *Deut.* 33. 5.

After *Josua* succeeded *Judges*; their Offices were of absolute & independent authority, like unto *Kings*, when once they were elected; but there were long vacancies, and chasmes commonly between the cessation of the one, and the election of the other: yea for the most part, the people never chose a *Judge*, but in time of great troubles, and imminent dangers; which being over-past, he retired to a private life. After that *Gideon* had delivered the people out of the hand of the *Midianites*, he being offered the *Kingdom*, replied, I will not reign over you, neither shall my Childe reign over you, *Judg.* 8. 23. That of *Samuel*, that he judged *Israel* all the dayes of his life, *1 Sam.* 7. 15. was (a) extraordinary. In this respect their *Judges* symbolize with the *Roman Dictators*. This state of Regiment continued amongst them by the computation of St. (b) *Augustine*, three hundred twenty nine years. In these vacancies or distances of time, between *Judge* and *Judge*, the greater and weightier matters were determined by that great Court of the *Seventy*, called the *Sanedrion*, in which respect the form of Government may be thought *Aristocraticall*. *Kings* succeeded the *Judges*, and they continued from *Saul* unto the captivity of *Babylon*, that is; (c) about 520. years.

From the Captivity unto the coming of Christ, (which time is (d) thought to have been five hundred

a Zepper. lib. 3.
leg. Mos. cap. 6.

b Aug. de Cru.
Dei, l. 10. c. 21.

c Zepper. leg.
Mos. l. 3. c.

d Vide Funcii
Chronol.

LIB. I. *untill Christ his coming, and when, &c.*

dred thirty six years) the state of the Jews became very confused. Sometimes they were ruled by *Deputies* and *Vicegerents*, who had not supreme authority in themselves, but as it pleased the *Persian Monarchs* to assigne them; (e) they were termed גִּלְיָוִת, *e Maimm. in Rasche galinib, αιχμαλωτιζου, Heads of the Captivity.* Of this sort was Zerobabel & his successors, who are reckoned in the (f) *Hebrew Chronicles* to be these, *Mesallam, Hamaniah, Berechia, and Hosadia.* All which are thought to have reigned under the *Persian Monarchy*, and to have been of the Posterity of *David*: as likewise the other succeeding ten chiefe Governours after *Alexander the Great.* In the last of these ten, the government departed from the House of *David*, and was translated to the *Macchabees*, who descended from the Tribe of *Levi*. They were called *Macchabaei*, from *Judas Macchabaus*, (g) and he had this name מַכַּבִּי *Macchabaus*, from the Capitall letters of this Motto, written in his Ensigne or Banner, יְהוָה מִי נִבֹּךְ בְּאֵלִים, *Quis sicut tu inter Deos O Domine?* Where the first letters are, *M. C. B. A. I.* Among the *Maccabees*, soveraign authority continued untill *Herod the Askalonite* his raigme, at what time our Saviour Christ was born, according to *Jacobs* prophecie: The Scepter shall not depart from *Judah*, nor a Lawgiver from between his feet, untill *Shiloh*, that is, the (h) *Messias* come, *Gen. 49. 10.*

For the right understanding of this Prophecie, We must note two things; 1. The time when the Scepter was given to *Judah*; 2. When taken from him. But first we must observe how these two words *Judah*, and the Scepter, are distinguished.

Sanedr. cap. 4. sect. 13.

f Seder. Olam minus.

g Carion. Ch. on. lib. . p. 41.

h Targum Vziel; eadem p. ne verba habet Targum Ierosol.

i Origines h^{er}.
17. in Genes. E-
piphani. contra
Ebionaeos, &
maxima Hebra-
eorum pars.

k Cuneus de
rep. Hebr. lib. 1.
cap. 5. p. 81.

Some take
Judah

l Euf. demonstr.
lib. 8. c. 1. Mon.
taut. in Ara-
leth. p. 77. Ca-
saub contra Ba-
ron. pag. 16.

m Patres pluri-
que omnes.

n Casaubon. ad-
ver. Baron. p.
10. It. p. 22. Ju-
stinus Mart. in
dialog. cum
Typhone. Cune-
us lib. 1. de rep.
Hebr. c. 9. p. 81.

Some take
Scepter

- 1 For the (i) particular Tribe of Judah; but this seemeth flat contrary to Scrip- ture, for many of the Judges were of other Tribes, and all the Macchabees of the Tribe of Levi.
- 2 For the (k) Two Tribes which cleaved to Rehoboam; because in that division of that people, these Two Tribes a- lone were called Jews, and that from Judah, and that never before this di- vision.
- 3 For (l) all the whole body of Israel, con- sisting of twelve Tribes; all which (in the judgement of these men) were af- terward by the singular providence of God, called Jewes from Judah.

- 1 For (m) legall power, and soveraigne au- thority, residing in one man princi- pally.
- 2 For the (n) form of Government, and face of a Common-wealth, governed and ruled by its own laws, customes, and rites: signifying as well the rule and authority of inferior Magistrates, yea of Priests also, as of Kings and Princes.

From these different acceptions of these two words, flow four different interpretations of Jacobs Prophecie.

Some

LIB. I. *The Scepter departed from Judah.*

Some are of (o) opinion, that the *Scepter* taken in the second acception, began to be given to *Judah*, that is, to the *two Tribes* cleaving to *Reboboam*, at the time of that division of the people: and that this *Scepter* was not taken from them until the destruction of *Jerusalem*, because that after *Herods* time untill then, their lawes remained in force, their *Priesthood* continued, and their *Common-wealth*, though it were much defaced, yet not quite overthrowne.

Some are of (p) opinion, that the *Scepter* taken in the second acception, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moses*, and that this *Scepter* was not taken from them, untill the destruction of *Jerusalem*: not in *Herod*, because he was a *Jew* (in that he was a *Proselyte*) for a *Jew* is a name, say they, of *profession*, not of *Country* or *Nation*.

Some are of (q) opinion, that the *Scepter* taken in the second acception, began to be given to *Judah*, that is, to the *twelve Tribes*, from the time of *Moses*, and that it was taken from them in *Herods* time: yet so, that in *Herods* time, this was but begun, and inchoate, and at the destruction of *Jerusalem* it was fulfilled and consummate.

Some are of (r) opinion, that the *Scepter* taken in the first acception, began to be given to *Judah*, that is, to the *twelve Tribes*, from the time of *Moses*, and that it was taken from them fully in *Herods* time. The former opinions make the coming of the *Messias*, to be a fore-runner of the departure of the *Scepter*: this makes the departure of the *Scep-*

f P. Galatin lib.
4. cap. 6. p. 103.
ex Talmud. Iero-
sol.

ter to be a fore-runner or token of the *Messiah* his coming, which I take to be the principall thing aimed at in the prophetic. This opinion, as it is more generally received than the others, so upon juster grounds. Now the *Scepter* was departed, and given to a *Profelyte*, never so before: (J) yea now also, the *Law-giver* was departed from between *Judahs* feet, and now the *Messiah* born.

CHAP. II.

Of the Publicanes.

a Joseph. Locutus
de Pompeio l. i.
de bello Jud. c.
5. pag. 72c.

b Harum socie-
tatum frequens
mentio facta est
apud Ciceron. in
orat. pro. Sex.
Ros. Murana,
en. Plancio.

VEE having seen the most remarkable changes in the Common-wealth of the *Hebrews*, we will note the chiefe observations concerning the persons there inhabiting, and first concerning the *Publicans*, who were in the latter times, an heterogeneous Member of that Commonwealth. After that the *Jewes* became Tributary to *Rome*, (which (a) was affected by *Pompey* threescore years before the birth of our Saviour) certaine Officers were appointed by the Senate of *Rome*, unto whom it belonged, as well among the *Jewes*, as in other Provinces, to collect, and gather up such custome-money, or tribute, as was exacted by the Senate: those that gathered up these publique payments, were termed *Publicani*, *Publicanes*; and by reason of their covetous exactions, they comonly were hated by the people of the Provinces (b): Every province had his severall society, or company of *Publicanes*; Every society, his distinct Governour, which respect it is, that *Zachens* is called by the *E-vangelist*,

vangelist, *ἀρχιδάμης* Princeps Publicanorum, the chiefe receiver of the Tribute, or chiefe Publicane, Luke 12. 2. And all the provincially Governours in these several societies, had one chiefe (c) Master residing at Rome, unto whom the other subordinate Governours gave up their accounts. These Publicans were hated in all Provinces, because of their exactions, but chiefly in the Common-wealth of the Jews, because though it were chiefly maintained by the Galileans, yet it was generally inclined unto by the Jews, that tribute ought not to be payed by them: this hatred is confirmed by that Rabbinicall proverbe, (d) Take not a Wife out of that family wherein there is a Publicane, for such are all Publicanes. Yea a faithfull Publicane was so rare at Rome it selfe, that one Sabinus for his honest managing of that Office, in an honourable remembrance thereof, had certaine images erected with this * superscription. *Καλὸς τὸν νόμον*, For the faithfull * Sueton. in Flav. Publicane. And therefore no marvell, if in the Gospel, Publicanes and sinners go hand in hand.

c Sigon. de Antiq. jure civium. Rom. lib. 2. c. 4.

d If. Casaubon. exercit. 3. 37.

e Tertull. de pudic. cap. 9.

f Ieronym. epist. ad Damasum. g Fraudis fuit acutissimo Pæne, Hebraica lingua ignoratio, nusquam enim occurrit in fonte, spurcius ille textus, quo Tertullianus potissimum nititur, non erit vestigial, pendens ex filiis Israhel. Deut. 23.

It is now generally received as a truth undoubted, that not onely Heathen people, but sometimes Jewes themselves became Publicanes. Tertullian was of another opinion, (e) and thought that all the Publicanes were Heathens; but he hath been in that long since confuted by (f) Ierome, and reason it selfe perswadeth the contrary. First, Matthew who was a Publicane, was afterwards an Apostle, and therefore unlikely to have been an Heathen. Secondly, Zaccheus his name was a pure Hebrew name having no affinity with Roman names. Thirdly, the ground or principal argument on which Tertullian built, was meerly (g) erroneous.

CHAP. III.

Israelites, Profelytes.

THe whole Common-wealth of *Israel* consisted of two sorts of men, *Hebrews*, and *Profelytes*; he that was borne an *Hebrew*, either by *Father*, or *Mothers* side, was an *Hebrew*; but he that was borne so of both, was an *Hebrew of the Hebrews*; such a one was *Saint Paul*, *Phil.* 3. 5. He that was borne a *Profelyte* either by *Father* or *Mothers* side, was tearmed *Ben ger*, The son of an *he-profelyte*, or *Ben gera*, The son of a *she-profelyte*; but he that was by *Father* and *Mothers* side a *Profelyte*, was termed (a) *Bagbag*, that is, the son of he and she *Profelytes*.

a Magni quidem
nomen Rabbi a-
pud Iudeos fuit,
quem ex Paga-
nismo ad Iuda-
ismum conver-
sum יבבב per
figla appella-
runt, i. filius
Profelyti, filius
profelyta. Pirke
Aboth. cap. 3.
b De Iudeis
Gra. i. in fib. vide
Scal. animadv.
Euseb. 124. 7.
c in Can. Isag.
278.

The *Hebrews* were of two sorts, some lived in *Palestina*, and used the *Hebrew* Text, these were called *Hebrews* or *Jews*; others were dispersed in divers places of *Greece*, they used the *Greeke* translation, and thence were termed *Ελληνισται*, (b) *Gracists*: *Saint Luke* mentioneth both. There arose a murmuring, *Ελληνισται*, of the *Gracists*, towards the *Hebrews*, *Acts* 6. 1. Where note the difference between *Ελληνισται*, & *Ελληνισται*, the *Gracians*, and the *Gracists*; The *Gracians* are used by *Saint Paul*, to signifie all the *Heathen* people, and stand in opposition with *Hebrews* in the generall acception, containing both the *Gracists*, or dispersed *Hebrews*, and also those of *Palestina*: the *Gracists* were both by birth and religion *Hebrews*, standing in opposition with *Hebrews* in the strict acception, taken for those of *Palestina*.

The whole body of *Israel* was divided into twelve Tribes, and publique Records were kept, wherein every

every ones Genealogy was registered, to manifest unto what particular Tribe he belonged. These records *Herod* burnt, hoping that in after ages, he might be thought originally an *Israelite*, if those publike monuments might not be produced against him.

(c) Thus much *Eusebius* plainly delivereth of him. I am of opinion, that another reason might be admitted, namely, That no distinction either of Tribe or Family, might appeare, but all being confounded, and amongst the rest, *Dauids*, (unto whose Family by a peculiar right this Scepter belonged) *Herod* and his posterity might be the better secured of the Kingdom.

c Euseb. Eccles. hist. lib. 2 cap. 7.

Profelytes were those Heathen people, who disclaiming *Paganisme*, became Converts, and joyned themselves unto the Church of the *Jews*. They were termed *Profelytes*, *אֲנֹכִי מִן הַיִּשְׂרָאֵל*, from their coming and adjoyning unto the *Jews*. Concerning these *Profelytes*, we will consider these three things. 1. The severall kinds of *Profelytes*; 2. The manner of making them; 3. In what account or respect they lived among the *Jews*.

First, the kinds of *Profelytes* were two; *גֵּר בְּרִית* *Gerberith*, *Profelytus fæderis*, A *Profelyte of the covenant*. He submitted himselfe unto the Circumcision, and to the whole *Mosaicall* Pedagogy. (d) The *Rabbies* d *Rabbi Salo-* terme such a one *גֵּר צְדֵק* *Ger tsedek*, *Profelytum justitie*, A *Profelyte of righteousness*. Secondly, *גֵּר שַׁעַר* *Ger sabagnar*, *Profelytus porta*, A *profelyte*, or *stranger within thy gates*, *Deut. 14. 21*. Of him also we read in the fourth Commandment. He was suffered to dwell amongst them, whence he is also called *חוֹשֵׁב* *Toschab*, *Insola*, an inhabitant. He was not circumcised, neither did he conforme himselfe to *Mosaicall* rites,

rites, and ordinances, onely he was tyed to the obedience of those Commandements which among the *Hebrew Doctors* go under the name of *Noahs seven Commandements*; (e) which they reckon thus :
 1. Judgements or punishments for Malefactours.
 2. Blessing the name of God; under this is contained the keeping of the Sabbath.
 3. Disclaiming Idolatry.
 4. Uncovering ones nakednesse.
 5. Shedding of blood.
 6. Robbery.
 7. Eating of any member of a beast, taken from it alive. Of this sort were *Naaman the Syrian*, the *Eunuch*, *Cornelius*, and those of whom we read, That there were dwelling at *Jerusalem*, *Jews*, (f) *Men that feared God* of every Nation, under Heaven, *Acts* 2. 5.

Secondly, to the making of one to be a *Proselyte* of the covenant, according to the difference of sex, and the difference of times, the rites of initiation varied. To the making of (g) a *Male proselyte*, at first three things were required. 1. * *Circumcision*. 2. A kind of purification by water. 3. The blood of oblation. This oblation was commonly two Turtles or Pigeons. To the making of a *Woman proselyte*, were required onely, purification by water, and Oblation (h). Now because the *Jewes* have neither Altar, nor Sacrifice, they say that for the *Males*, *Circumcision*, and purification by water sufficeth; and for the *Females*, onely purification by water. (i) In *Dauids* time they say, that many thousands of proselytes were joyned unto the Church without *Circumcision*, by this purification.

Hence we may observe, that a kinde of initiation by water was long in use among the *Jewes*, though it were not *Sacramental* untill Christ his institution: yea therefore it may seeme to have been used by them, because they expected it at the comming of the *Messias*,

e Sheindler in
pentaglot. p.
1730.

f Αἰδουμένων
ἄνδ.

g Moses Kotsen.
fol. 10. col. 2.
* בְּמִלָּה
וּבְטָבָה
וּבְחֵטְא
וּבְשִׁטְמוֹ
קִבֵּץ

h Drusus de
trib. seff. 2. pag.
102.

i Moses Aegy-
rius in Assure
biab, Perek. 13.
fol. 137. vide
Serarium triba-
tes. l. 2. c. 2.

fias, as appeareth by their comming unto *John*, questioning not so much his *Baptisme*, as his *authority*, by what *authority* he baptized: *Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?* *John* 1. 25.

Thirdly, the respect borne by the *Jewes* towards *profelytes*, was charitable; (k) they used no upbraiding k *P. Faz. Exod.* termes towards them, saying, *Remember thy former* 22. 21. *deeds*. Notwithstanding it was also provided, (l) No l *Moses Egypt.* *Profelyte* should be eligible into the Court of their l. vit. *Iad. traß.* *Sanhedrim*, yea in their common commerce, they had *Sanhedrim. c. 1.* an usual proverbe which admonished them of wariness, (m) *Vel ad decimam usque generationem à profelytis* m *Casau ad-* *cave*; Beware of *profelytes* to the tenth generation. *vers. Baron. p. 27*

CHAP. IV.

Of their Kings.

WE shall read of three sorts of *Kings* in the Old Testament. *Melchisedek* was *King* and *Priest*, *David* *King* and *Prophet*, other simply *Kings*. *Melchisedek* was *King* and *Priest*, *David* *King* and *Prophet*. The concurrence of *Princely Sovereignty*, and *Holy Orders*, in the same man, intimates that supreme *Authoritie* should alwayes be accompanied with care of *Religion*: In which respect *Joash*, when he was annointed *King*, received the *Testimony* or *Booke* of the *Law*, 2 *Kings* 11. 12. neither did these two meet onely in *Melchisedek* & *David*, but the same a *Rex Anius* man among the *Heathens* (a) was oftentimes *King* and *Rex idem hominum, Phœbiq;* *Priest*. And *Trismegistus* had his name *Ter maximus*, *Sacerdos. Virg.* (b) because he was *Philosophus maximus, Sacerdos maxi-* *Æneid. lib. 3.* *mus, & Rex maximus*. All *Kings* were not annointed, b *Alex. Neopo-* *lit. lib. 2. cap. 6.* but

but onely those in whom succession was broken, and there the first of the Family was annointed for his Successors, except in case of dissention, where there was required a renewed unction, for the confirmation of his Authority. For this reason it was that *Salomon* was annointed as well as *David*, because of the strife between him and *Adoniah*.

Furthermore, *Saul* and *Jehu* were annointed בֶּן־בֶּנֶי, *Bepac*, with a *cruse* of oyle, to shew the short continuance of their Kingdomes. *David* and *Salomon* were annointed בֶּקֶרֶן, *Bekeren*, with an *horne* of oyle, that is, in a *plentifull measure*, to shew the long continuance of their Kingdomes.

As Kings were distinguisht from the people by many Ensignes of Honour, by their Crowne, their Scepter, their Throne, &c. so likewise were they distinguished by their apparel; that was the reason that *Abab* entring into battle, changed his apparel, 1 *Kings* 22. 30. Though purple and white colours were not appropriated unto Kings, (c) yet these colours were in chief esteem, and principally used by them, (d) yea purple above others was affected by the *Emperours* and Nobility of *Rome*; and white by the Nobility of the *Jewes*, whence the *Hebrewes* terme their Noble men, and such as are of best ranck חֲוִירִים, *Chorim*, *Albator*, men clad in white; and on the contrary, men of meaner rank, חֲשׁוּכִים, *Chaschucim*, *Sordidator*, men clad with a foule garment. Hence is that of Saint *James*, if there come a man with a Gold Ring, and in goodly apparell *ἐν ἰσθητῇ λευκῇ*, in a white garment, and there come also a poor man, *ἐν ἱματίῳ σordidatῷ*, in a vile or foule rayment, *Jam.* 2. 2. This may be the reason, why when the *Jewes* accused *Christ* of treason, *Pilate* his souldiers clad him in purple, *Mat.* 27. 28. and

c *Valer. Max. l.*
1. cap. 6.

b *Alex. ab Alex.*
lib. 1. cap. 20.

and Herod the Tetrarch of Galilee put on him a white garment, Luke 23. 11. both therein applying themselves to the customes of their own Country, and in derision, cloathing him as a King.

CHAP. V.

The High-Priest, Priests, Levites, and Nethinims.

THere were three ranks and degrees of Ministers about the Temple; *Priests, Levites, and Nethinims*; they may be paralleld with *Ministers, Deacons, and Sub-Deacons* in the Primitive Church: Over all these the *High-Priest* was chiefe.

In *Aaron* and his posterity, was continued the succession of the *Priests*; the *High-Priesthood* was tyed to the line of his first-borne; all the rest of his posterity were *Priests*, simply so called, or called *Priests of the second Order*, 2 Kings 23. 4.

Except *Aaron*, and those that issued from his loynes, (in whom the series of *Priests* was continued) all the rest of *Levi* his posterity were called *Levites*.

Both in the *High-Priest*, and the *second or inferiour Priests*, there are two things considerable. First, their *Consecration*; Secondly, their *Office*. In both these, somewhat they differed, somewhat they agreed.

In their *Consecration* they differed. First, (a) The *High-Priest* was anointed: the materialls of this chrisme or oyntment are prescribed, Exod. 30. 23. It was powred upon *Aarons* head, Levit. 8. 12. It ran

a Hinc Sacerdos summus in fonte legitur Sacerdos unctus, Levit. 1. 5. Jonathan habet, Sacerdos magnus vel summus. Diserte Aben Esra, Sacerdos magnus ipse est Sacerdos unctus. Lyranus adhuc clarius, Sacerdos unctus est Sacerdos magnus, quia inferiores Sacerdotes non ungebantur, &c.

down to his beard, & to the border of his garments, Psal. 133. 2. The *second* priests were onely *sprinkled* with this Oyle, mixed with the blood of the Sacrifice, Levit. 8. 30. In this was typed out the unction of our Saviour, who was anointed with the oyle of Gladnesse above his Fellows, Psal. 45. 8. He was anointed above his Fellows, *Extensivè*, and *Intensivè*. *Extensivè*, for though Aaron was anointed Priest, Saul anointed King, Elisha anointed Prophet, Melchisedek King and Priest, Moses Priest and Prophet, David King and Prophet; yet none save onely Christ, King, Priest, and Prophet. *Intensivè*, he was anointed, we sprinkled. He was full of grace and truth, John 1. 14. And from this fullnesse, we received grace for grace, vers. 16. And all Christians, especially Ministers, are unto God the sweet savour of Christ, 2 Cor. 2. 5.

Secondly, they differed in their Garments, which were a necessary adjunct to their Consecration. The High-Priest wore at the time of his ordinary ministration in the Sanctuary, eight Garments, Exodus 28. First, Breeches of linnen, put next upon his flesh. Secondly, A coat of fine linnen, put over the breeches. Thirdly, A girdle embroidered, of fine linnen, blew, purple, and scarlet, wherwith the coat was girded. Fourthly, A Robe all of blew, with seventy two bells of gold, and as many Pomegranats, of blew, purple and scarlet, upon the skirts thereof; this was put over the coat and girdle. Fifthly, An Ephod of gold and of blew, purple, scarlet, and fine linnen curiously wrought; on the shoulders thereof were two faire Beryll stones engraven, with the names of the Twelve Tribes of Israel. This Ephod was put over the Robe, and girded thereto with a curious girdle made of the same. Sixthly, A Breast-plate wrought of gold, blew, purple, scarlet, and fine

fine linnen, which being a spanne square, was fastned by gold chaines, and rings upon the Ephod: herein were set *twelve* several stones, on which the names of the *twelve Tribes* were engraven: Moreover, in this Brest-plate were the *Urim* and *Thummim* placed. Seventhly, A *Miter of fine linnen*, sixteen cubits long, wrapped about his head. Eightly, A plate of purple gold, or holy Crowne two fingers broad, whereon was engraven *Holiness to the Lord*: this was tyed with a blew lace upon the fore-front of the *Miter*.

These eight Garments the *High Priest* used in his ordinary ministration, and they are termed by the *Rabbies*, בגדי זהב *Bigde Zahab*, *Vestimenta aurea*, *Gobden Vestiments*, because of their richnesse in comparison of other extraordinary Garments, which he wore onely, once a yeare, when he entred into the *Holy of Holies*, upon the Propitiation day, *Levit.* 15. 4. 23. These latter are called בגדי לבן *Bigde Laban*, *Vestimenta alba*, *White garments*, they were in number four.

1. A linnen breeches.
2. A linnen coat.
3. A linnen girdle.
4. A linnen Mitre, *Levit.* 16. 4.

In time of the second Temple, (a) because the *chrisme* or holy Oyle could not be found, therefore as formerly in respect of his union, the *High Priest* was called by the *Talmudists*, מִתְרַבֵּה מִשְׁחָה *Mithrabe Mischba*, *Anctus unctio*, *The annointed*: so when the oyle was lost, in respect of his garments, he was termed, מִתְרַבֵּה בְּגָדִים *Mithrabe begadim*, *Anctus vestibus*, *the clothed*. Those fore-mentioned Garments (b) the *High Priest* might not weare abroad in the City, unless some urgent occasion compelled him, as *Simeon the just* did, when he went forth to meet *Alexander the Great*.

In his apparell the threefold office of our Saviour
Christ

Christ was shadowed, the *Crowne* signified his *Kingly Office*; the *Urim* and *Thummim*, and likewise his *Bells* and *Pomegranats*, his *Propheticall Office*: by *Urim* and *Thummim*, he answered as from an *Oracle*; by the *Bells* was typed the sound of his *Doctrine*; by the *Pomegranats*, the sweet savour of an *Holy Life*; the *Names* of the twelve *Tribes* engraven on the *Ephod*, and the *Breſt-plate*, signified his *Priestly-Office*, presenting unto *God* the whole *Church*, for which he maketh intercession. He knoweth his own sheep by name, *John* 10. 3

The *inferiour Priests* had onely foure Garments, which they used in their ministration. 1. A linnen breeches. 2. A linnen coat. 3. A linnen girdle. 4. A linnen bonnet, *Exod.* 28.

Thirdly, they differed in their marriage. The *High-Priest* might not marry a widow, nor a divorced woman, nor an harlot, but a virgin, *Levit.* 21. 14. From a widow he could not expect the first love: from a divorced woman he could not expect the first, or just love: from an harlot neither first, just, nor onely love: all which *Christ* (whom the *High-Priest* did herein represent) expecteth from his *Church*. The other *Priests* might lawfully marry a widow, *Levit.* 21. 7.

The *High-Priest*, and the *inferiour Priests*, agreed in their consecration in these particulars. It was required first, that both should be void of bodily blemish, *Levit.* 21. 17. Secondly, that both should be presented unto the Lord at the door of the *Tabernacle*, *Exod.* 29. 4. Thirdly, that both should be washed with water, *Exod.* 29. 4. Fourthly, that both should be consecrated by offering up certaine Sacrifices, *Exod.* 29. Fifthly, that both should have of the blood of the other Ram, put upon the tip of the right eare, the
thumbe

thumbe of the right hand, and the great toe of the right foot, *Exod.* 29. 20.

In the time of their *Consecration* certaine peeces of the sacrifice were put into the *Priests* hand, *Exod.* 29. 9. The ceremony in the *Christian Church*, used by the *Bishop* unto the *Minister* in time of *Ordination*, that the *Bishop* giveth the *Bible* into the hands of the *Minister*, doth much resemble this. And both may signifie, that no man taketh this honour unto himself, but he that is called of *God*, as was *Aaron*, *Heb.* 5. 4. Hence consecration in the *Hebrew* phrase is termed, *Filling of the hand*. And contrary to this did *Jeroboams* Priests, who soever would, he *Filled his owne hand*, *1 Kings* 13. 33. that is, *He thrust himselfe into the Priesthood*.

In the discharge of their Offices, the *High-Priest* differed from the other *Priests*: First, because he onely, and that but once a year, entred into the *Holy of Holies*, *Exod.* 16. 34.

Secondly, the *High-Priest* might not mourn for the death of his nearest kin, *Levit.* 21. 10, 11. The phrases used there to expresse mourning are two. First, *uncovering the head*. Secondly, *Renting the clothes*: Of both these somewhat is spoken in the Chapter of *Buriall*, but concerning the latter, it will not be amis to note that the *Talmudists* determine the matter thus: saying, (e) That it was lawfull for the *High-Priest* to teare the skirt, or nether part of his Garment, but from the bosome downward it was unlawfull: which if it be true, then it doth not necessarily follow, that *Caiaphas* did contrary to the Law in renting his clothes, *Matth.* 26. 65. The inferiour *Priests* might mourne for these six; *Father, Mother, Son, Daughter, Brother, and Sister*, that had no husband, *Levit.* 21. 2.

e Vide Cunnam
de rep. Heb. lib.
2. cap. 3.

In the discharge of their Offices, the *High-Priest*, and
D other

other *Priests* agreed in these particulars: First, they both burnt incense, and offered sacrifices, *1 Chron.* 6. 49. Secondly, they both sounded the Trumpets, the use whereof was two-fold, sometimes to sound an alarm in the war, sometimes to assemble the people and their Rulers, *Numb.* 10. Thirdly, they both slew the sacrifices, *2 Chron.* 29. 22. Fourthly, they both instructed the people, *Malac.* 2. 7. Fifthly, they both judged of leprosie, *Levit.* 13. 2.

For the more orderly performance of these Offices, the *High-Priest* had his suffragan, (d) called *ὑποσάγαν*, who in case of the *High-Priests* pollution, performed his Office. Of this sort was *Zephaniah*, *Jerem.* 52. 24. And of this sort *Annas* is thought to have bin, when *Caiaphas* was *High-Priest*. (e) In this sense they interpret *Annas* and *Caiaphas* to have beene *High-Priests* the same yeare, *Luke* 3. 2. The *High-Priest* and his *Sagan*, resembled our *Bishop* and his *Suffragan*: The *Patriarke* of *Constantinople* and his *Primore* termed *Protosyncellus*, and amongst the *Romans*, the *Centurion* and his *Optio*: for the *Lieutenants* in warre, who in case of necessitie supplied the *Centurions* place were termed *Optiones*.

That every one of the inferiour *Priests* might equally serve in his order, King *David* distributed the whole company of them into twenty foure rankes or courses, called *ἐκπαρίαι*, *Turme*, vices. *Nadab* and *Abihu* being dead, there remained onely two sonnes to *Aaron*, namely, *Eleazar* and *Ithamar*; now as the succession of *Priests* was preserved in these two families, so did *David* at this time according to the number of people in each family, make his division. *Eleazar's* family he divided into sixteene ranks, and *Ithamar's* into eight; the division was by *Lot*, the first

Lot

eCasaub. ad ver.
Baron. p. 242. It.
Josep. Scaliger.
in Prol. ad Euf.

Lot fell to *Ichoiari*, the second to *Iedaiah*, the third to *Hairim*, &c. *1 Chron. 24*. Every rank or course served weekly in the *Temple* by turne, and the ranks received their names frō thole, who at that time were the heads of the severall families, and ever after retained the same names. The chiefe of every rank was called, *Summus Sacerdos istius classis*: *The chiefe Priest of that rank*. Hence it is that we read of many *High-Priests* assembled together, *Mark 14. 1*. Furthermore we are to note, that as the weekly course fell out by lot, so did they by lot determine each particular *Priests* service; namely, who should burne incense, who slay the beasts, who lay them on the Altar, who dresse the Lampes, &c. *Zacharias* was of the course of *Abia*, *Luke 1. 5*. that is, of the eighth course, and his lot was to burne incense, *Luke 1. 9*.

The office of the *Levites* was to pitch, to take down, to beare up and down the *Tabernacle*, and the vessels thereof. *Levi* had three sonnes, *Gershon*, *Cobath*, and *Merari*: and accordingly the whole company of the *Levites* were distinguisht into 3 orders, *Gershonites*, *Cobathites*, and *Merarites*. The *Gershonites* charge was to carry the coverings and hangings of the *Tabernacle*. The chiefe things within the Sanctuary were committed to the *Cobathites*. The wood-work, and the rest of the instruments were committed to the charge of the *Merarites*, *Numb. 3*. This was the office of the *Levites*, in *Moses* his time, and whiles they were on their journey, in the *Wildernesse*; but afterward when they were settled in the promised Land, then *David* changed their office, appointing them, some to have the charge of the Treasures of the *Temple*, *1 Chron. 26. 20*. others to be Over-seers and Judges, others to be Porters, others Singers, *1 Chron. 23. 4*.

The Singers in time of singing were clad in linnen Robes, or Surpleffes, 2 *Chron.* 5. 12. The Singers were divided into twenty foure orders or courses, 1 *Chron.* 25. 8. And the Porters into as many, 1 *Chron.* 26. that both might supply their turnes weekly by lot, as the Priest did. In *Moses* time also, their consecration began at the five and twentieth yeare of their age: In *Dauids* at the twentieth, 1 *Chron.* 23. 24. *Ezra* 3. 8. Here we may note the liberty granted unto the Church, in changing Ceremonies: the Office of the Levites in *Dauids* time, was not the same as in *Moses*; and againe, *Moses* and *David* agreed not in the time of their consecration. Againe, in the Christian Church we shall finde in *Matthias* his election, the use of Lots; not so in *Pauls*, or any other of the *Apostles*: In their meetings, use of an holy kisse; and at the Lords Supper, use of their Love-seafts, both now antiquated thoroughout Christendome.

Moreover, there are certaine degrees observable among the Levites: First, their Initiation, when they were a month old, they were initiated and presented unto God, *Numb.* 3. 15. Secondly, their consecration, they were consecrated by imposition of hands, when they were five and twenty years old, *Numb.* 8. 24. From thence for five yeares following, they learned their Office. Those that imposed hands on them are said in the Text, *Numb.* 8. 10. to be the sons of Israel. *Ghazkuni* interpreteth that place, the First-borne of Israel. They were the Representative Church, and in allusion to this, the Church of Christ is called the church of the First-borne, *Heb.* 12. 23. At the same time the Levites were waved by the Priests, that is, as the Greek reads it, (f) Separated, which word is used for the Ministers of Christ, (g) Separate me Barnabas

ἡ Ἀποστολή
ἡ Ἀποστολή.

bas and Paul, *Acts* 13. 2. Thirdly, their *Ministration*, to carry up and down the *Tabernacle*, and this was at the thirtieth year of their age, untill the fiftieth, *Numb.* 4. 3. Lastly, their *vacation*, or *discharge* from that laborious service of carrying the *Tabernacle*; notwithstanding even then they were to serve in their charge, to encampe round about the *Tent*, to sing, and to beware that no stranger came into the *Temple*, (b) and likewise to over-see and instruct younger *Levites* in the manner of *Bishops*. Unto these degrees the *Apostle* seemeth to have respect: They that have ministred well get themselves a good degree, *1 Tim.* 3. 13. The like kinde of (i) degrees are observable among the *Vestall Virgins*, they remained in their Nunnerie thirty yeares. Ten yeares they learned the *Mysteries* of their Profession; Ten yeares they exercised them, and ten yeares they taught them others. From this custome of *impossing hands* on the *Levites* hath flowne the like custome, used by the *Apostles* in conferring Orders, *Acts* 6. 6. *1 Tim.* 5. 22.

h *Franciso Inn.*
Analys. Expos.
Num. 8.

i *Dionys. Halycarnass.* lib. 1.

Observe the difference of these three phrases, *ἡ ἐπίθεσις*, The *imposition of hands*. *ἡ ὑψώσις*, The *holding up of hands*, in token of elevation or ordination, *Acts* 14. 23. And *ἡ ἐκτασίς χειρῶν*, A *stretching forth of the hands*. Both the first gestures were used in *Ordination*, or *conferring Orders*. The first of all, namely, *imposition of hands*, was borrowed from the *Hebrews*. The second, namely, the *holding up of hands*, was taken from the (k) *Athenians*, who had two sorts of *Magistrates*, *κλήροτοι* *Magistrates chosen by Lots*: and *ὑψώσινοι*, *Magistrates chosen by holding up of hands*. The third gesture of the hands called *ἐκτασίς χειρῶν*, A *stretching forth of hands*, (l) some-
times it is termed *ἡ ἐκτασίς*, the *beckning with the*

k *Æschines contra Ctesiphontem.*

l *Herodian. pag.*

hand, a gesture used in craving silence; so Paul stretched forth the hand and answered for himselfe, *Acts* 26. 1.

m. Moses Kotfen.
fol. 211. col. 4.

There were (m) another sort of holy persons termed *מַשְׁכָּנֵי הַמִּזְבֵּחַ* *Anshe Magnamad, Viri Stationarii*, the Law requiring that whosoever offered either gift or sacrifice, he should present it unto the Lord with his own hands, and stand by during the time of his oblation. Now because all *Israel* could not stand by, for the narrowness of the place, hence when an offering was made for all the people, certain selected persons chosen for that purpose, supplied the stead of all the people. They were divided as the *Priests* and *Levites*, into twenty four ranks and orders, weekly to minister in the Temple, but the choice was not restrained to the Tribe of *Levi*, but was indifferently made out of the people. Every rank had one fore-man, chiefe above the rest, termed (n) *Stationum Princeps*, the *Fore-man of the Station*. The *Nethinims* office was to be hewers of wood, and drawers of water for the house of God; they were not *Levites*, no nor *Israelites*, but *Gibeonites*, whom because of their fraudulent dealing, *Joshua* made in this manner tributary, *Josh.* 9. 23. they were afterward called *Nethinims*, *Ezra* 2. 43. from *נָתַן* *Nathan*, which signifieth to give, because they were given for the service of the Temple. Their office was vile and base, as appeareth by that proverbiall speech; From the hewer of thy wood, unto the drawer of thy water, *Dent.* 29. 11.

נָתַן
מַשְׁכָּנֵי

CHAP. VI.

Of the Prophets.

THere are divers names given unto the Expositors of the Law, and although the particular yeare or time when each name began, be not clearly evidenced by Monuments of *Antiquity*, yet in generall we may conceive three distinct periods of time, in which the names altered. First, from *Adam* untill *Moses*. Secondly, from *Moses*, till the peoples returne from *Babylon*. Thirdly, from their returne, untill the dayes of *Christ*, and after. In the first period as *Adam* was *Prophet* and *Priest* in his Family, so afterward every *first-borne* supplied these two offices, together with their *princely* office in their severall Families. That they ruled their Families as *Kings*, and instructed them as *Prophets*, is clear to any acquainted with Scripture; the greatest doubt is, what sufficient prooffe there is for their *Priesthood*. *Adams Priesthood* is gathered hence, (a) because that *Gen. 4. 3, & 4.* *Abel* and *Cain* are said to have brought their sacrifices: to have brought them, namely, unto *Adam*, who offered them unto God in their name. The *priesthood* of the *First-borne* is gatherable hence, because the *Levites* were appointed to the service of the Altar, in stead of the *First-borne*, and as their *λειτουργία*, or price of redemption, *Numb. 3. 41.* In the second period, though a private catecheticall exposition of the Law belonged to the *Masters of families*, yet the publicke ministeriall exposition thereof was appropriated to *Priests*, and *Prophets*. In the third period when Prophecy ceased, then the Office of expounding Scripture was more common, and in stead of *Prophets* came.

*a Bertram. Polit.
Jud. c. 2. p. 17.*

came in a multitude of other Expositors; In generall we may call them *teachers of Israel*, *John* 3. 10. We may distinguish them in three severall sorts. 1. *Wisemen*. 2. *Scribes*. 3. *Disputers*. The *Apostle* compriseth them all, *1 Cor.* 1. 20. Where is the *Wise*? Where is the *Scribe*? Where is the *Disputer*? Unto any of these, or whatsoever other *Doctor* eminently gifted above others, the title *Rabbi* was prefixed. First, of their *Prophets*. Secondly, their *Wisemen*. Thirdly, their *Scribes*. Fourthly, their *Disputers*. Fifthly, their *Rabbies*.

To *prophecy*, or to be a *Prophet*, hath divers acceptations in Scripture. First, it is taken for the *bookes* and writings of the *prophets*. They have *Moses* and the *Prophets*, *Luke* 16. 29. Secondly, for the whole Word of *God*: No *Prophecy* in the Scripture is of any private motion, *2 Pet.* 1. 20. Thirdly, those unto whom *God* vouchsafeth familiarly to reveale himselfe, they are called *Prophets*. *Abraham* was a *Prophet*, *Gen.* 20. 7. and *Miriam* a *Propheteesse*, *Exod.* 15. 20. Fourthly, ordinarie Interpreters of the Word are called *Prophets*. He that receiveth a *Prophet* in the name of a *Prophet*, *Mat.* 10. 14. Lastly, it is taken for those, who were inabled by Divine Relation, to lay open hidden secrets, transcending all possibility of humane search. Hence it is, that *Prophets* in old time were called *Seers*, *1 Sam.* 9. 9. And their *Prophecy* was termed a *vision*, *Esay* 1. 1. because *God* extraordinarily inlightned their minds with the knowledge of these secrets.

There are three observable names applyed to *prophecie* in scripture. 1. *Verbum Domini*. 2. *Vissio*. 3. *Onus*. The word of the Lord. *Vision*. A burthen. The first importeth the Lord speaking, or revealing his secrets; the second implyeth the *Prophets* attending, or beholding them; the third being applyed onely to *Judgements*, signifieth the burdensomnesse of them, on that people against whom they came forth. For

For the propagation of Learning, Colleges and Schooles, were in divers places erected for the Prophets, their Schollers were termed (b) *Filii Prophetarum*, children of the Prophets, 2 Kings 6. 1. unto which phrase there is allusion, Matth. 11. 19. *Wisdom is justified of her children*: by reason of this Relation the Prophet sometimes is called a Father, *Elisha* cryed out, my Father, my Father, 2 Kings 2. 12. The (c) *Targum* expoundeth that place, *Rabbi, Rabbi*, as much as to say, my Master, my Master, And in truth the Rabbies grew very ambitious of the name Father, which was the reason of our Saviours speech, Matth. 23. 6. *Call no man Father upon earth.*

b Eodem sensu
Græci appellant
artis medica
candidatos.

c *Targum* *mishtus*,
Era. Epist. dedi-
catoria Hilario
præfix.

c *Targum*.
2 Reg. 2. 12.

The (d) scripture sometimes joyneth to the name of the Prophet, the name of his Father, as *Hosea the son of Beeri*, Hos. 1. 1. And such a one the Hebrews confesse to be both a Prophet, and the sonne of a Prophet. Sometimes it mentioneth the Prophets name, but not the Fathers, such a one they confesse to be a Prophet, but not the son of a prophet: Sometimes it mentioneth with the Prophet, the name of the City where he prophesied, and then it followeth, that he was a Prophet of that City. When a Prophet is mentioned without the name of the City, then he is thought to be a Prophet of Jerusalem.

d *Kimchi* in
præfat. ad
Hofcham.

2. *Wisemen*: This title though in it selfe it be generall and common to all Doctors, and Teachers of the Law, yet for many years before our Saviours Incarnation, (e) it was either arrogated by the Pharises or else by the ignorant multitude appropriated unto them, for an opinion of their extraordinary wisdom, in teaching of Traditions, which they preferred beyond the Law. Hence the Pharises were called (f) *Masters of the Traditions*. And hence was that counsell of R. Eleazer to his Schollers, (g) that they should forbid their children from the study of the

e *Gorionid. lib.*
4. cap. 20.

f *Drus. de trib.*
sest. p. 86.

g *Buxtorf. Re-*
cens operis Tak-

h Hieronym. ad
Algasiam.
quæst. 10.

Bible, and place them betweene the knees of their *wisemen*. (b) Likewise hence, when any of their *Doctōrs* did read Lecture, their saying was, *διδασκαλὸς διδάσκει, Our wisemen do teach traditions*. The like ambition we shall find among the *Grecians*, all of them striving to be intituled *Wisemen*. And hence, whensoever the chief of them had pleased the people in the performance of their Orations, or any other publick businesse, they were honoured with a *Grande* *Σοφία*, that is, with a loud acclamation of *σοφῆς, σοφῆς, Well done, or wisely done*, untill *Phythagoras* in dislike of such swelling Titlos, stiled himselfe *Philosophus*; a *Lover of wisdom*, which kind of modesty was afterward practised by the *Hebrew Doctōrs*; for they in after times, to avoid the suspition of arrogancy, refused the name of *חכמים Chacamim, Wise men*, (i) and stiled themselves, *תלמידי חכמים Discipuli sapientum, Learners of wisdom*.

i Elias Thisbit.

3. *Scribes*: This name was given to two sorts of men, some meerly *Laicks*, others *Clergymen*. The body of the *Laicke Scribes*, were those, to whom was committed the instruction of young children in their minority, especially to teach them to write, we may English them *Scriveners*. This office was appropriated to the Tribe of *Simeon*. In this sense we read not of *Scribes* in the Scripture, although the ground of their first institution have bin taken thence, namely, from those words which *Jacob* used unto *Simeon* and *Levi*; I will divide them in *Jacob*, and scatter them in *Israel*, *Gen. 49. 7*. So that as *Levi* had no portion, but lived dispersed among the other Tribes, by the benefit of the Altar: (k) In like manner *Simeon* had no portion in the judgement of the *Hebrews*, but lived scattered among the other tribes, getting their maintenance by teaching and schooling little children: whether this office of teaching children was appro-

k Solom. Iar. li.
Gen. 49. Vide
Ambros. Tom. 4.
cap. 3. & Targum Hierosol.

riated

priated to them, I leave to the enquiry of others; certain I am, that the *Simeonites* had their own inheritance by lot, *Josh.* 19. 1. and the prophecy concerning their being scattered, is thought to have been accomplished in this, that the inheritance of the *Simeonites*, was taken out of the portion of the children of *Judah*, *Josh.* 19. 9. Furthermore it is certain, that if not all Scriveners, yet those publick Notaries who were employed in drawing deeds, and writing contracts (be they of what Tribe they will) they were called by the name of *Scribes*. Unto this there is allusion, *Psal.* 45. 1. my tongue is as the pen of a swift *Writer*, or ready *Scribe*. Out of the body of these I conceive certaine choyce men to have been elected for publick imployments, some to attend the King, as his Secretaries, termed *γραμματῆς βασιλῆως*, the Kings Scribes, 2 *Kings* 12. 10. Such were *Sheia*, 2 *Sam.* 20. 25. And *Shaphan*, 2 *King.* 22. 3. Others to attend the publick Courts and Consistories: they much resembled our *Clerkes of Assizes*, these were termed *γραμματῆς λαῶ* the Scribes of the people, *Mat.* 2. 4. *It.* 1. *Mac.* 5. 42.

The second sort of Scribes belonged to the *Clergy*, they were *Expositours* of the Law, and thence are they called *γραμματῆς τῷ νόμῳ νομικοὶ ἢ νομοδιδασκαλοὶ*, Scribes of the Law, *Efra* 7. 9. *Expounders of the Law*, *Luke* 7. 30. and *Doctors of the Law*, *Luke* 5. 17. Their office was to write, read, and expound the Law of *Moses* to the people. The name was a name of office, not of *Señ*. Of this sort was *Esdra*s, *Efra.* 7. 6. who though he were a *Levite*, yet (I) others there were of the Tribe of *Judah*, *Drusius de tribus sectis l. 2. c. 11. ex Chal. paraphrast.* and, as it is thought, they might indifferently be of any Tribe. The name was of the like esteeme among the *Hebrewes*, as the *Magi* were among the *Chaldeans*; the *Quindecimviri* among the *Romanes*, for expounding *Sybilla's Oracles*: or the *Canonists* in the Church of *Rome*. The word סופרים *Sopherim*, translated Scribes,

signifieth *Numberers*, or *Computers*, and is applyed to the *Masorites*, because they speng their time in reckoning, and numbering, not onely the verses, but the words also, and letters of each Book throughout the Bible; which as it is an argument of their industry, (m) so likewise of *Gods* providence, in the preservation of his truth inviolable. As the *wisemen* in their preaching pressed Traditions: so the *Scribes* clave to the written word, whence they were (n) termed *text-men*, or *Masters of the Text*. And to this purpose it is worth our observing, that whereas both the *Scribes* and the *Pharises* sought to fasten accusations upon our Saviour, *Mat. 9.* The *Scribes* accused him of blasphemy, *v. 3.* The *Pharises* of eating with publicans & sinners, *v. 11.* The *Scribes* accusation was a breach of the Law; the *Pharises* a breach of Traditions.

3. The *Disputer*. (o) He insisted upon *allegories*, and searched out mysticall interpretations of the Text. Hence himsele was termed *Darschan*, and his exposition, or homily, *Midrasch*. And their Schoole, *Beth-Hammidrasch*. They were counted the profoundest Interpreters, whence that of the *Psalmist*, *Psal. 84. 7.* They go from strength to strength, (p) is interpreted, from their Temple to their *Beth-Hammidrasch*, from an inferior to an higher Schoole. Hereby we see the difference between those three sorts of predicants mentioned by *Saint Paul*. The *wise men* were teachers of Traditions, the *Scribes* teachers of the Text, according to the literall interpretation, and the *Disputers* teachers of *allegories* and *mysteries*; which fabulous expositions, because they bred questions and disputations, *ἐν τῷ μυστηρίῳ*, *1 Tim. 4.* Hence is it, that such an Expositor is termed *σοφιστής*, A *Disputer*. These three sorts of Preachers, which *Saint Paul* termeth, the *wise man*, the *Scribe*, and the *Disputer*, *1 Cor. 1. 20.* are by the *Hebrews* named *חכם Chacham*, *סופר Sophar*, *דרשן Darschan*.

m Augustin. in
Psal. 40.

n Drusius de
trib. sectis l. 2.
cap. 13.

o Vide Tisbir. in
דָּרְשָׁן

p Targum Psa.
84. 7.

CHAP. VII.

Of their title Rabbi.

ABout the time of our Saviour Christ his Nativitie, Titles began to be multiplied, and among the rest, these of *Rab*, *Rabbi*, *Rabbi*, and *Rabban*, were in especiall use: they all are derived from רבב *Rabab*, signifying, *multiplicatus fuit*, and they found as much as רבב מלך *Rabab Melch*, that is, a *Master*, or *Doctor*, eminently gifted with varietie of Knowledge. Concerning these titles, they write thus, (a) that *Rabbi* is a more excellent title than *Rab*, and *Rabban* more excellent then *Rabbi*; & the simple name without any title, as *Haggai*, *Zacharie*, *Malachie*, was more excellent than *Rabban*. About this time they used a set form of Disciplin in their Schools. The Scholler was termed תלמיד *Talmid*, a *Disciple*, in respect of his learning, קטן *Katan*, a *junior*, in respect of his minority, בחר *Bachur*, that is, one *chosen* or *elect*, in respect of his election or coaptation, into the number of Disciples. After he had proved a good proficient, and was thought worthy of some degree, then was he by imposition of hands made a *Graduate*, חבר *Chaber*, a companion to a *Rabbi*. This imposition of hands, they termed סמיכה *Semichah*, or *Semicuth*, which Ceremony they observed in imitation of *Moses* towards *Joshua*. The Lord said unto *Moses*, Take thou *Joshua* the son of *Nun*, in whom is the Spirit, and put thine hand upon him, *Numb.* 27. 18. At which time he that imposed hands on him, used (b) this forme of words, *I associate thee, and be thou associated*. After this, when he was worthy to teach others, then was he called *Rabbi*; and whereas in his minority, his owne

a Aruch. in voce
רבי

סמיכה
חבר
רבי

Id est, Scaligero
interprete:
Ego tibi impono
manum, & ma-
nus tibi imposi-
ta esto. Tribar.
c. 5. p. 264. vide
etiam Cuneum
Rep. Heb. lib.
1. cap. 12.

name being suppressed, he was called onely by his *Fathers name, the son of N.* Where he was made *Graduate* by imposition of hands, then he was called by his *owne name, N. the son of N.* And afterward when he was thought worthy to teach, then was the title *Rabbi* prefixed, after this manner; *Rabbi N. the son of N.* For example, *Maimonides*, at first was termed onely *Ben Maimon*, the son of *Maimon*: after his degree, then was he called by his own name, added to his fathers, *Moses Ben Maimon*, *Moses the son of Maimon*: at last being licenced to teach, then was he called רמבם *Rambam*, which abbreviature, consisting of Capitall letters, signifieth *Rabbi Moses Ben Maimon*, *Rabbi Moses the son of Maimon*. So *Rabbi Levi*, the son of *Gersom*, in his minority was called the son of *Gersom*, afterward *Levi the son of Gersom*; at last, רלבג *Rabag*, *Rabbi Levi the son of Gersom*. This distinction of *Schollers, Companions*, and *Rabbies*, appeareth by that speech of an ancient *Rabbi*, saying, (c) *I learned much of my Rabbies or masters, more of my companions, most of all of my schollers.* That every *Rabbi* had disciples, and that his owne disciples, and other well-wishers stiled him by the name of *Rabbi*, in the dayes of our Saviour, needeth no prooffe. *Judas* came to *Christ*, and said, *God save thee Rabbi*, *Mat. 26. 49.* In like manner *Johns Disciples* came and saluted *John* by the name of *Rabbi*, *John 3. 26.* And *Christ* by the name of *Rabbi*, *John 1. 38.* But whether there was such a formall imposition of hands then in use, I much doubt. The manner of their meetings, when Disputations were had in their Synagogues, or other Schooles, was (d) thus. The chiefe *Rabbies* sat in reserved chaires, these are those chief seats in the Synagogues, which the Scribes and Pharises so affected, *Mat. 23. 6.* Their *Companions* sat upon benches or lower forms, their Schollers on the ground at the feet of their Teachers. *Saint Paul* was

c Vide P. Fagium in Scholiis suis ad cap. 4. Pirke Aboth.

d Philo Iud. Quod omnis probus. p. 679.

brought up at the feet of the *Gamaliel*, *Acts* 22. 3. And *Mary* sat at *Jesus* feet, and heard his word, *Luke* 10. 39. The posture of their body differed according to their degrees. The (e) *Rabbi* is described to be *שׂוֹכֵן*, *Joscheb*, one that sitteth: The *Companion*, *מוֹשֵׁב*, *Muteth*, the word signifieth a kind of leaning upon a bed or bench, ones head lying in the others bosome, in manner of the ancient sitting at table, and it was a deportment of the body, inferiour to that of (f) *sitting*: The Scholler was termed *מִתְחַבֵּק*, *Mithabek*, one that doth lye along in the dust, and this was a token of the Schollers humility, thus humbling and subjecting himselfe even to the feet of his Master: (g) This same custome it is thought, *Saint Paul* laboured to bring into the Christian Church, *1 Cor.* 14. Their Schollers were not all of equall capacitie, whence (b) they said, some had *conditionem spongiae*, others *clepsydrae*, others *sacci facinacei*, and others *cribri*. Some resembled the *sponge*, and sucked in all that they heard without judgement; others the *Howre-glasse*, they tooke in at one eare, and let out at the other; others the *Winesacke*, thorow which Wine is so drained from the dregs, that onely the dregs remaine behind: lastly, others the *Rying-sieve*, which in winnowing lets out the courser seed, and keepeth in the corne.

CHAP. VIII.

Of their *Nazarites* and *Rechabites*.

There are two sorts of *Votaries* mentioned in the Old Testament, *Rechabites*, *Jeremy* 35. and *Nazarites*, *Numbers* 6. I finde scarce any thing warrantable concerning these two, more than what the Scripture delivereth in the fore-quoted places: therefore concerning the matter of their vowes, I

referre the Reader to the foresaid Texts of Scripture, here onely we will note the distinction of *Nazarites*. The first are these *Votaries*, termed so from נָזַר *Nazar*, to separate, because they separated themselves from three things; *First*, from Wine, and all things proceeding from the Vine. *Secondly*, from the razor, because they suffered no razor to come upon their head, but let their haire grow all the dayes of their separation. *Thirdly*, from pollution by the dead: this separation againe was two-fold, either for a set number of dayes, or for a mans whole life, that they termed *Nazireatum dierum*, this, *Nazireatum seculi*: of that sort was Saint Paul and those four with him, *Acts* 21. 24. Of this sort was *Samson*, *Judges* 13. and *John Baptist*. The iust number of dayes, how long the former of these two separated themselves, is not expressed in scripture, but the (a) *Hebrew Doctors* determine them to be thirty, because it is said, *Numb.* 6. 5. *Domino sanctus* יהיה *erit*; which word (say they) containing thirty, expresseth the iust number of dayes to be observed in this voluntary separation. The second sort of *Nazarites*, were so termed from נָצַר *Natsar*, from whence cometh *Natsereth*, or *Nazareth*, the name of a certain Village in *Galilee*, where Christ was conceived and brought up: Hence our Saviour himself was called a *Nazarene*, or *Nazarite*, *Mat.* 2. 23. and those that embraced his doctrine *Nazariter*, *Acts* 24. 5. Afterward certaine *Hereticks* sprung up, who as the *Samaritans* joyned *Jewish ceremonies* with *Heathenish rites*: so (b) they joyned together Christ and *Moses*; the *Law* and the *Gospel*; *Baptisme* and *Circumcision*: of the beginning of these we shall read, *Acts* 15. 2. Then came downe certaine from *Judea*, and the brethren, saying, *Except ye be circumcised after the manner of Moses, ye cannot be saved*. These *Hereticks* were called *Nazarites*, either of malice by the *Jewes*,

a Sheindler in
Pentaglor.

b Hieronym. l. 1. c.
8. Idem refert
Epiphanius. 1.
3. Tom. 2. her.
29.

to bring the greater disgrace upon *Christian* religion; or else because at first they were true, though weak *Nazarites*, that is, *Christians* misled by *Peters* Judaizing at *Antioch*, *Gal. 2. 11*. And hence it is (c) that the Church at *Antioch*, in detestation of this new-bred heresie, fastned upon them by the name of *Nazarites*, forsook that name, and called themselves *Christians*, *Act. 11. 26*. *Symmachus* that famous Interpreter of the *Old Testament*, was a strong Defender of this heresie, and (d) from him in after times they were named *Symmachiani*. The *Jews* had them in as great hatred, as the *Samaritanes*, whereupon (e) three times every day, at morning, noon-tide, and evening, they closed their prayers with a solemn execration, *Maledic Domine Nazoreis*. Lastly, another sort of *Nazarites* there were, so termed from נָסַר *Nasar*, signifying to abolish, or cut off; (f) because they did abolish and cut off the five books of *Moses*, rejecting them as not *Canonicall*.

c *Francisc. Iun. parall. lib. 1. 6.*

d *August. l. 19. contra Faustum Manicheum.*

e. 4.
e *Epiphan. l. 1. Tom. 1. heres.*

f *Epiphan. l. 1. Tom. 1. heres.*
18.

CHAP. IX.

Of the *Affideans*.

IT is much controverted, whether the *Affideans* were *Pharisees* or *Essenes*, or what they were. Were I worthy to deliver my opinion, or as the *Hebrews* Proverbe is, to thrust in my head among the heads of those wise men: I conceive of the *Affideans* thus. Before their captivity in *Babylon*, wee shall find the word חַסִּידִים, *Chasidim*, (translated *Affidai*, *Affideans*) to signifie the same as צַדִּיקִים *Tsadikim*, *Just*, or *good men*: both were used promiscuously, the one for the other, and both stood in opposition to the רְשָׁעִים *Reschagnim*, that is, *ungodly*, or *wicked men*. At this time the

F

whole

whole body of the Jew: were distinguished into two sorts, *Chasidim*, and *Reschagnim*, good and a bad.

After their captivity, the *Chasidim* began to be distinguished from the *Tsadikim*. (a) The *Tsadikim* gave themselves to the study of the Scripture. The *Chasidim* studied how to add unto the Scripture. (b) Secondly, the *Tsadikim* would conform to whatsoever the Law required: The *Chasidim* would be holy above the Law. Thus to the repairing of the Temple, the maintenance of sacrifices, the reliefe of the poore, &c. they would voluntarily adde over and above, to that which the Law required of them. Whence it is noted, that those were *Chasidim* who would say, *What is mine, thine; and what is thine, is thy owne*: those *Reschagnim*, is which would say, *What is thine, is mine; and what is mine, is my owne*: and it is probable, that the middle sort mentioned in the same place, who would say, *What is mine, is mine; what is thine, is thine owne*; were the very *Tsadikim*.

At this time the body of the Jewes were distinguished into three sorts, in respect of holiness. First, *Reschagnim*, *corbūs*, Wicked and ungodly men. Secondly, *Tsadikim* *righti*, Just and righteous men. Thirdly, *Chasidim*, who are sometimes translated *sancti*, Holy men, and that for the most part: (b) but sometimes also *agadi*, Good men: These of all others were best reputed, and beloved of the people. The Apostle shewing the great love of Christ, dying for us, amplifieth it by allusion unto this distinction of the people: Christ died for the ungodly. Scarcely for a righteous man will one dye, yet peradventure, for a good man some would even dare to dye, *Rom. 5. 6, 7*. The gradation standeth thus: Some peradventure would dye, for one of the *Chasidim*, a good man: Scarcely any for one

of

a D. Kimchi
Eful. 103. 17.

b Pirke Aboth.
c. 5.

c Affidei de
quibus agitur.
1. Macab. 7. 13.
vocaturs a Iosepho, lib. 12.
c. 16.
agadi xj. versio
in 13. vers.

of *Isadikim*, a just or righteous man: For the *Reschag-nim*, or ungodly, none would dye; yet Christ dyed for us ungodly, being sinners, and his enemies.

Now as long as these workes of supererogation remained arbitrary, and indifferent, not required as necessary, though preferred before the simple obedience to the Law: so long the heat of contention was not great enough to breed Sects and Heresies: But when once the precepts and rules of supererogation were digested into *Canons*, and urged with an opinion of necessity; Then from the *Chasidim* issued the brood of *Pharisees* (d) and also from them (as it is probably thought) the Heresie of the *Essenes*, both obtruding unwritten Traditions upon the people, as simply necessary, and as a more perfect rule of sanctity than the Scripture: At this time the *Isadikim* in heat of opposition rejected not onely Traditions, but all Scripture, except only the five books of *Moses*, for which reason they were called *Karaim* (e). Some are of opinion they rejected only traditions, & embraced all the bookes of Scripture: Which opinion soever we follow, they had their name כרמים, *Karaim*, *Textuales*, *Scriptuarii*, (i.) *Text-men*, or *Scripture-readers*, because they adhered to Scripture alone, withstanding and gain-saying traditions, with all their might. And if we follow the latter, then all this while the *Karaim* were farre from Heresie: but in proesse of time, when from *Sadok*, and *Baithai*, these *Karaim* learned to deny all future rewards for good workes, or punishment for evill, or resurrection from the dead; now the *Karaim* became compleat *Sadduces*, and perfect *Hereticks*, taking their denomination from their first author, *Sadok*. The time of each Heresies first beginning, shall be more exactly declared in their severall Chapters.

d Joseph. Scalig.
Tith. c. 1. 22.

e Joseph. Scalig.
lig. ibid.

CHAP. X.

Of the Pharisees.

a *quarta etymologia* (cuius fundus *et* autor putatur Hieronymus Præfat. in Amos) refellit Scriptura Hebraica, si enim Phariseus diceretur a verbo פָּרַשׁ *Dividere*, scriberentur *Pharisei* פְּרִישִׁים non פְּרִישִׁים Gerionides. c. 77.

e Suidas.

d Drusius de trib. sectis l. 2. c. 2.

Suidas.

THere are (a) three opinions concerning the *Etymology* of the name *Pharisee*. The first are those which derive it from פָּרַשׁ *Parash*, *Expandere*, *Explicare*; either from the *enlarging* and *laying open* their *Phylacteries*, or from their *open performance*, of good works in public view of the people, as being ambitious of mans praise. Secondly, from פָּרַשׁ, *Parash*, *Exponere*, *Explanare*; because they were of chief repute, and counted the profoundest *Doctors* for the *exposition* of the Law, so that they were termed (b) *Peruschim*, quia *Poreschim*; *Pharisees*, because they were *Expounders* of the Law. Thirdly, others derive the name from the same verb, but in the conjugation *Piel*, where it signifieth *dividere*, *separare*, to *separate*. (c) In this acception, by the *Greeks*, they were termed ἀποκρισταί, we may *English* them *separatists*. Their *separation* is considerable, partly in the particulars *unto which*, partly in those *from which* they *separated*.

First, They *separated* themselves to the *study* of the *Law*, in which respect they might be called, ἀποκρισταί τῷ νόμῳ, *Separated unto the Law*. In allusion unto this, the *Apostle* is (d) thought to have stiled himself, *Rom. I. II.* ἀποκριστὴς τῆς εὐαγγελίας, *Separated unto the Gospel*: when he was called, from being a *Pharisee* to be a *Preacher* of the *Gospel*: and now not *separated unto the Law*, but to the *Gospel*.

Secondly, They *separated* themselves, or at least pretended a (e) *separation* to an extraordinary sanctity of life above

above other men. God I thank thee that I am not as other men are, extortioners, unjust, adulterers, &c. Luke 18. 11.

The particulars, from which they separated themselves, were these.

First, From commerce with other people, as afterward will appear in their traditions, whence they called the common people by reason of their ignorance, *עם חמור* *populum terra*, the people of the earth. In the Gospel of Saint Iohn 7. 49. they are called *ἄλλοι*. This people who knoweth not the Law are cursed.

Secondly, From the (f) apparell and habit of other men: for they used particular kinds of habits, whereby they would be distinguished from the vulgar. Hence proceeded that common speech, *Vestes populi terra*, *conculcatio sunt Phariseorum*. f R. David. Sermon. 1. 8.

Thirdly, From the (g) customs and manners of the world. g Thisbites.

This heresie of the Pharisees seemeth to have had its first beginning in *Antigonus Socheus*. He being a Pharisee, succeeded *Simon the Just*; who was coetanean with *Alexander the Great*: he lived three hundred years before the birth of Christ.

The Pharisees were (g) not tied to any particular Tribe or Family, but indifferently they might be of any. h Chrys. Mat. 15. *S. Paul* was a *Benjamite*; (*i*) *Hyrcanus* was a *Levite*. Each sect had his *Dogmata*, his proper *Aphorisms*, *Constitutions*, or *Canons*: so the Pharisees had theirs. My purpose is, both concerning these and the other sects, to note only those *Canons*, or *Aphorisms*, wherein chiefly they were hereticall, and one differing from the other. i Flavius Ios. lib. 13. c. 11.

First, the Pharisees (k) ascribed some things to Fate, or Destiny, and some things to mans Freewill. k Ioseph. l. 13. c. 9.

Secondly, they confessed that there were Angels, and spirits, *Act. 23. 8.*

F 3

Thirdly

1 Joseph. de bello
lib. 2. cap. 12.

m Serar. Tij.
hæres. l. 2. c. 3
It. Druf. in
præter.

m Moser Kot-
sens. in præfat.
lib. præcept.

o Gorionides.
c. 29.

Thirdly, concerning the resurrection of the dead, they acknowledged it, and (1) taught that the soules of evill men deceased, presently departed into everlasting punishment; but the soules, they say, of good men, passed by a kinde of Pythagorean *anuplozoon* into other good mens bodies. Hence it is (w) thought that the different opinions concerning our Saviour did arise; Some saying that he was *John Baptist*, others *Elias*, others *Jeremias*, *Matth. 16. 14.* As if Christ his body had been animated by the soule either of *John*, *Elias*, or *Jeremias*.

Fourthly, they did stiffly maintaine the traditions of their Elders. For the better understanding what their traditions were, we must know that the Jews say the Law was (w) *two-fold*; one committed to writing, which they called *תורה שבכתב Thorab sebachtab*, the written Law; the other delivered by tradition, termed by them, *תורה שבעל פה Thorab begual pe*. They say both were delivered by God unto *Moses* upon Mount *Sinai*, the latter as an exposition of the former, which *Moses* afterward delivered by mouth to *Ioshua*, *Ioshua* to the Elders, the Elders to the Prophets, the Prophets to those of the great Synagogue, from whom successively it descended to after ages. These traditions were one of the chiefe controversies between the Pharisees and the Sadducees. (o) The Pharisees said, Let us maintaine the Law which our fore-fathers have delivered into our hands, expounded by the mouth of the wise men, who expounded it by tradition. And loe, the Sadducees said, Let us not believe or hearken to any tradition or exposition, but unto the Law of *Moses* alone. The Traditions which they chiefly urged were these.

I. They would not eat untill they washed their hands. Why doe thy disciples transgresse the tradition of the

the Elders? for they wash not their hands when they eat bread, *Mat. 15. 2.* This washing is said to have bin done *משקל* Marke 7. 3. that is, often, as some translate the word, taking *משקל* in this place, to signifie the same as *משקל* in *Homer*, frequenter. Others translated the word *accurate, diligenter*, intimating the great care and diligence they used in washing: with this the (p) *Syriack* text agreeth. (q) Others think that there is in the phrase, allusion unto that rite or manner of washing in use among the Jews termed by the *נטיילא יאדאין* *Netilah iadain*, the lifting up of their hands. The Greek word *ανωγειν* is thought to expresse this rite, because in this kind of washing, They used to joyn the tops of the fingers of each hand together with the thumbs, so that each hand did after a sort resemble the fist. This ceremony was thus performed: First, they washed their hands cleane. Secondly, they composed them into the fore-mentioned forme. Thirdly, they lifted them up; so that the water ran downe to the very elbows. Lastly, they let down their hands againe, so that the water ran from off their hands upon the earth. (r) And that there might be store of water running up and down, they powred fresh water on them when they lifted up their hands, and powred water twice upon them when they hanged them downe. Unto this kind of washing *Theophylact* seemeth to have reference, when he saith, that the Pharisees did (s) *cubitaliter lavare, wash up to their elbows*. Lastly, others (t) interpret *משקל* to be the fist, or hand closed, and the manner of washing thereby denoted to be by rubbing one hand closed in the plaine or hollow of the other. All imply a diligent and accurate care in washing: the ceremonious washing by lifting up the hands, and hanging them down, best expresseth the

פונקטין
q Joseph. Scal-
lig. Tribare. c. 7

r Munster. in
Deut. 8.

(Theophylact.
in Marc. 7. 3.
Beza in majo-
ribus suis anno-
tationibus.
Marc. 7. 3.

fu-

• Drusius pra-
terit. Mat. 11.
in addend. &
Buxtorf. synag.
Iudai. c. 6. p. 93
& Talmud.

superstition, which only was aimed at in the reproof, though all these sorts of washing, to the Pharisees were superstitious, because they made it not a matter of outward decency and civility, but of religion to eat with washt or unwasht hands, urging such a necessity hereof (n) that in case a man may come to some water, but not enough both to wash and to drink, he should rather chuse to wash than to drink, though he dye with thirst. And it was deemed amongst them as great a sin to eat with unwasht hands, as to commit fornication. This tradition of washing hands, though it were chiefly urged by the Pharisees, yet all the Jews maintained it, as appeareth by the places quoted.

We may observe three sorts of washing of hands in use among the Jews. 1. Pharisaicall and superstitious, this was reprov'd. 2. Ordinary for outward decency, this was allow'd. The third, in token of innocencie, this was commanded the Elders of the neighbour cities in case of murder, *Dent. 21. 6* It was practis'd by Pilate, *Mat. 37. 24.* and alluded unto by David, I will wash my bands in innocency, so wil I compass thine altar, *Psal. 26. 6.*

2. When they came from the Market they wash, *Mar. 7. 4* The reason thereof was, because they there having to doe with divers sorts of people, unawares they might be polluted. The word used by Saint Marke is, *Banishwash*, they baptized themselves: implying the washing of their whole body. And it seemeth that those Pharisees who were more zealous than others, did thus wash themselves alwayes before dinner. The Pharisee marvelled that Christ had not first washed himselfe before dinner, *Luk. 11. 38.* Unto this kind of superstition S. Peter is thought to have inclined, when he said, Lord not my feet only, but also the hands,

and

and the head, *Iohn 12.9.* Thus finding his modesty disliked, when he refused to have his feet washt by his Lord and Master; now he leapeth into the other extream, as if he had said, not *my feet only*, but *my whole body*. Hence proceeded that sect of the Heme-robaptiste, i. *Daily baptists*, so called (x) because they did every day thus wash themselves.

x Epiph. l. 1.
Tom. 1. c. 17.

3. They washt their cups, and pots, and brazen vessels, and tables, *Mark 7.4.*

4. They held it unlawfull to eat with sinners, *Mat. 9.11* yea they judged it a kind of pollution to be touched by them; *Luke 7.39.* If this man were a Prophet, he would surely have known who, and what manner of woman this is, which toucheth him, for she is a sinner. Of such a people the Prophet speaketh: They said, Stand apart, come not neer to me, or (as the words may be rendred) (y) *Touch me not*, for I am holier than thou, *Esay 65.5.* (z) The like practice was in use among the Samaritanes, who if they met any stranger, they cryed out, *ἐμὴν ὁρίσασθαι*, Ne attingas, Touch not.

יִחְיָהוּ
Ne attingas
me.

z Scalig. de
emend. temp. lib
7. Idem refert
Epiph. lib. 1.

5. They fasted twice in the week, *Luke. 18. 12.* (a) Namely, *Mundayes* and *Thursdays*. (b) because *Moses* (as they say) went up into the mount *Sinai* on a *Thursday*, and came downe on a *Munday*.

Tom. 1. cap. 13.
a Theophylast.
in *Luk. 18. 12*
It. Epiph. baraj
16.

6. They made broad their *Phylacteries*, and enlarged the borders of their garments, *Mat. 23.5.* Here three things are worthy our consideration. First, What these *Phylacteries* were. Secondly, What was written in them. Thirdly, Whence they were so called. (c) *Epiphanius* interpreteth these *Phylacteries* to be *πλατὴν σήματος ποικίλης*, purple studs, or flowerishes woven in their garments: as if *Epiphanius* had conceived the *Pharisees* garment to be like that, which the *Roman Sena-*

b *Drausus* in
Luc. 18. 12.

c *Epiph. lib. 7.*
Tom. 1. cap. 19.

e Moses Kotfen.
prac. affir. 22.

f Maimon. in
Tephillim. c. 4.
sect. 8.

g Scalig. Tpi-
baref. p. 258

h Chrysost. &
Hier. in Mat.
23.

tors were wont to wear, termed by reason of those broad stunds and works woven in it, *Patichivium*: but seeing that these *Phylacteries* were additaments and ornaments, whereof there were (e) two sorts, the one tied to their fore-heads, the other to their left hands; hence it followeth, that by these *Phylacteries* could not be meant whole garments, or any embossments, or flourishings woven in the cloth. Generally they are brought to be scheduls or scrolles of parchment, whereof as I noted there were two sorts, *Phylacteries* for the fore-head, or frontlets, reaching from one ear to the other, and tied behind with a thong; and *Phylacteries* for the head fastned upon the left arme above the elbow on the inside, that it might beneer the heart. Both these sorts were worn, not by the Pharisees only, (f) but by the Sadduces also, but with this difference; The Pharisees haply for greater ostentation wore their hand-*Phylacteries* above their elbows: the Sadduces on the palmes of their hands, (g) Nay, all the Jewes wore them, our Saviour Christ not exc pted. The command was generall, *Exod.* 13.9. It shall be for a sign unto thee upon thine hand, and for a memoriall between thine eyes. So that it is not the wearing of them which our Saviour condemned, but the making of them broad, whereby they would appear more holy than others.

In these parchments they wrote (h) only the Decalogue or ten Commandements, in the opinion of Chrysostome and Hierome: but generally and upon better grounds it is thought they wrote these foure sections of the Law.

- 1 The first began, sanctifie unto me all the first-born, &c. *Exod.* 13.2. to the end of the 10. vers.
- 2 The second began, And it shall be when the Lord

Lord shall bring thee, &c. *Exod. 13. 11.* to the end of the 16. *verse.*

4 The third began, Heare O Israel, *Dent. 6. 4.* and continued to the end of the ninth *verse.*

5 The fourth began, And it shall come to passe; if you shall hearken diligently, &c. *Dent. 11. 13.* to the end of the one and twentieth *verse.*

These foure sections written in scrols of parchment, and folded up, they fastned to their *foreheads* and their *left armes*: those that were for the *forehead*, they wrote in four distinct peeces of parchment, (1) especially, and if they wrote it in one peece, the length of every Section ended in one columnne, and they did put them into one skin, in which there was the proportion of four houses or receptacles, and not into four skins: every receptacle was distinct by it selfe; and those that were for the hand, were written in one peece of parchment principally, the four sections in four columnnes, but if they wrote them in four peeces, it was at length, and they put them in a skin that had but one receptacle. (k) *k Munster de precept. affirm.*
In time of persecution when they could not openly wear these *Phylacteries*, then did they tie about their hands a red threed, to put them in mind of the blood of the Covenant of the Law.

Touching the name, *Moses* calleth them *תפילין* *Tiphthoth*, which word hath almost as many *Etymologies*, as *Interpreters*; the most probable in my opinion, is that they should be so called *per Antiphrasin*, from *פשו* *Incedere*, to go, or move, because they were *immoveable*: Hence the *Septuagint* translate them *ἱερουργαὶ*, *Immoveable ornaments*. The *Rabbines* call them *Tephilin*, *Prayer-ornaments*: (l) others call them *Pittacia*, and *Pittaciola*, from *πίττα*, which signifieth a peece or

parcell of cloth. In the Gospel they are called φυλακτήρια, *Phylacteries*, from φυλάττω, to *conserve* or *keepe*. First, because by the use of them, the Law was kept and preserved in memorie. Secondly, because the Pharisees superstitiously conceited, that by them, as by Amulets, Spels, and Charmes, hanged about their necks, themselves might be preserved from dangers. The word φυλακτήριον, signifieth a Spell, and Hierome testifieth, that the Pharisees had such a conceit of these ornaments: In which place he compareth the Pharisees with certaine superstitious women of his time, who carried up and down upon the like ground, *parvula evangelia, & crucis ligna*, Short sentences out of the Gospel, and the reliques of the Crosse. The same superstition hath prevailed with many of latter times, who for the same purpose hang the beginning of (m) of Saint Johns Gospel about their necks. And in the year of our Lord, 692. certaine Sorcerers were condemned for the like kind of Magick by the name of φυλακτῆριον, that is, *Phylacterians*.

m Scalig. Tri-
baref. cap. 7.

n Concil. quini
Sexti, Canon 61

o Vide D. Kim-
chi. Radic.

p Το μεγαλῶς
δὲν apud Euri-
pidem in Bac-
chis, valet,
Magnifice ja-
bare, Efferre.
Magnificare
apud Varronem
& Plinium
eadem signifi-
catione usurpa-
tur. Theodor.
Beza in Mai.
33.

Thus much of their *Phylacteries*; in the same verse is reproved the *inlarging of their borders*. (o) That which we read borders, in the Gospel, is called, Num. 15. 38. ציצית *Tsitstith*, *Fringer*: and גְּדֵלִים *Gedelim*, Deut. 22. 10. which word we likewise translate in that place, *Fringes*. They were in the fore-quoted places commanded, and our Saviour *Christ* himselfe did wear them, Luk. 8. 44. The latter Hebrew word signifieth a *large Fringe*, which aggravateh the superstition of the Pharisees, in making their *Fringes larger*, when the Law had allowed them *large*. This literal exposition I take to be most agreeable with the Text, though to *inlarge* in (p) *Greek* and *Latine*, some-
times,

times, signifieth to *boast*, *vaunt*, or *bragge* of a thing, and in this sense it may very well fit a *Pharisee*. The reason of this command was, to put them in mind of the commandements, *Numb. 15*. And for the furtherance of this duty, (q) they used sharpe thornes in their Fringes, that by the often pricking of the thornes, whether they walked or sate still, they might be the more mindful of the commandements.

q *Hi:ron. in*
Mat. 23.

They were (r) seven sorts of *Pharisees*. 1. *Phariseus Sichemita*, He turned *Pharisee* for gaine, as the *Sichemites* suffered themselves to be circumcised.

r *Talmud. 17 aff.*
Suta. cap. 3.

2. *Phariseus truncatus*, so called as if he had no feet, because hee would scarce lift them from the ground when he walked, to cause the greater opinion of his meditation.

3 *Phariseus impingens*. Hee would shut his eyes when he walked abroad, to avoid the sight of women, in so much that he often dasht his head against the wals that the blood gusht out.

4 *Phariseus quid debeo facere, & faciam illud*. He was wont to say, *What ought I to doe? and I will doe it*. Of this sort seemeth the man in the Gospel to have been, who came unto *Christ*, saying, *Good Master, what shall I doe? &c.* and at last replied, *All these have I done from my youth upward*, *Luk. 18*.

5 *Phariseus mortarius*. So called because he wore a hat in manner of a deep *Mortar*, such as they use to bray spice in, in so much that he could not look upward, nor of either side; only downe-ward on the ground, and forward or forth-right.

6 *Phariseus ex amore*. Such a one as obeyed the law for the love of vertue.

7 *Phariseus ex timore*. Such a one obeyed the law for feare of punishment. He that conformed for fear

had respect chiefly to the *negative Commandments*; but he that conformed for love, especially respected the *Affirmative*.

CHAP. XI.

Of the Sadduces.

TO omit other *Etymologies* of the name, there are two only which have shew of probability. (f) Some derive it from *Sedek*, *Justitia*, as if they had been *Justitaries*, such as would justify themselves before *Gods Tribunall*. (t) There are that derive it, and that upon more warrantable grounds, from *Sadoc*, the first Author of the heresie; so that the *Sadduces* were so called from *Sadoc*, as the *Arrians* from *Arius*, the *Pelagians* from *Pelagius*, the *Donatists* from *Donatus*, &c.

This *Sadoc* lived under *Antigonus Sochems*, who succeeded *Simeon* the *Just*. He was *Antigonus* his scholar, and by him brought up in the doctrine of the *Pharisees*, but afterward fell from him, and broacht the heresie of the *Sadduces*, which heresie because it had much affinity with that which the Heretique *Dositheus* taught, hence are the *Sadduces* said to (u) be a branch or skirt of the *Dositheans*, though in truth *Dositheus* lived not till (x) after *Christ*, and although these two heresies did agree in many things, yet in a main point they differed. (y) *Dositheus* beleaved the resurrection, the *Sadduces* denied it, and by consequence the *Dositheans* beleaved all other points necessarily flowing from this.

The occasion of this heresie was this. When *Anti-*
gonus

f Epiphan. lib. 1
cap. 14.
t Som. ult. i. 21.
x Sad. ult. i. 21.
y Epiphan. lib. 1.
Theophylact.

u Epiph. heres.
14. It. Tertul.
de prescript.
c. 5.
z Origen. contra
Celsum. l. 2.
y Epiph. heres.
13.
z Aborb. cap. 1

gonus, taught that we must not serve God as servants serve their Masters for hope of reward, his schollers *Sadoc* and *Baithus* understood him, as if he had utterly denied all future rewards or recompence attending a godly life, and thence framed their heresie, denying their resurrection, the world to come, Angels, Spirits, &c.

Their *Dogmata*, *Canons*, or *Constitutions* were, 1 They rejected (a) the Prophets, and all other Scripture, save only a *Ioseph. Antiq. lib. 13. c. 18.* the five Books of *Moses*. Therefore our Saviour when he would confute their error, concerning the resurrection of the dead, he proves it not out of the Prophets, but out of *Exod. 3. 6. I am the God of Abraham, the God of Isaac, and the God of Jacob, Mat. 22. 32.*

2 They rejected (b) all traditions. Whence as they were called מרני *Minnei*, i. *Heretiques*, in respect of the generall opposition between them and *Pharisees*. *b Elias de טרן* First, because the *Pharisees* were in repute the onely *Catholicks*. Secondly, because in their doctrine, the *Pharisees* were much nearer the truth than the *Sadduces*: So in this respect of this particular opposition, in the ones rejecting, the others urging of traditions, the *Sadduces* were (c) termed קראים *Karaim*, *Biblers*, or *Scripturists*. *c Drusus de trib. sect. c. 8. l. 3. p. 130.*

3 They said there was no reward for good works, nor punishment for ill in the world to come. Hence Saint Paul perceiving that in the Council the one part were *Sadduces*, the other *Pharisees*, he cried out, Of the hope, i. of the reward expected, and of the resurrection of the dead, I am called in question, *Acts 23. 6.*

4 They denied the resurrection of the body, *Acts 23. 8: Mat. 22. 23. Luk. 20. 27.*

5 They said the souls of men are (d) annihilated at their death. *d Ioseph. de bello lib. 2. c. 12.*

6 They denied Angels and spirits, *Act. 23. 8.*

7 They

e Joseph. l. 13.
c. 7.

8 They wholly denied (e) Fate or Destiny, and ascribed all to mans Free-will.

f Epiph. Tom.
1. lib. 1. hares.
14.

The Samaritans and the Sadduces are of neer affinity: but yet they differ. First (e) The Samaritanes sacrificed at the Temple built upon Mount Garizim; but the Sadduces sacrificed at Jerusalem. Secondly, The Samaritanes allowed no commerce with the Jewes, Iohn 4. 9. yea the mutuall hatred between the Samaritanes and the Jewes was so great, that it was not lawfull for the Jewes to eat or drink with the Samaritanes. How is it that thou being a Jew askest drinke of me which am a woman of Samaria? Ioh. 4. 9 Nay, whereas liberty was granted unto all Nations of the earth to become Profelytes to the Jewes, so did the Jewes hate the Samaritanes, that they would not suffer a Samaritane to be a Profelyte. This appeareth by that solemn (g) Excommunication, termed *Excommunicatio in secreto nominis tetragrammati*: the forme thereof, as it was applyed (say they) by Ezra and Nehemiah unto the Samaritans was thus. They assembled the whole Congregation into the Temple of the Lord, and they brought 300. Priests, and 300. Trumpets, and 300. bookes of the Law, and as many boyes, and they sounded their trumpets, and the Levites singing cursed the Samaritanes by all the sorts of Excommunication, in the mystervie of the name Jehovah, and in the Decalogue, and with the curse of the superiour house of judgement, and likewise with the curse of the inferiour house of judgement, that no Israelite should eat the bread of a Samaritan, (whence they say, he which eateth of a Samaritans bread, is as he who eateth swines flesh) and let no Samaritane be a Profelyte in Israel, and that they should have no part in the resurrection of the dead. R. (h) Gersom forbade the

g Drusus de
trib. secl. lib.
cap. 11. ex Il-
medenu.

h Buxtorf.
Epist. Heb. p. 59

breaking open of the Letters, under the penalty of this

this *Excommunication*. This proveth what formerly was said, namely, that between the *Jewes* and the *Samaritanes* there was no commerce; but the *Sadducees* familiarly conversed with the other *Jews*, even with the *Pharisees* themselves, yea both sat together in the same *Councell*, *Acts* 23. 6. Now the *Samaritanes* and *Sadducees* agree. 1 In all the rejection of the others traditions: 2 In the rejection of all other Scriptures save only the five books of *Moses*. 3 In the deniall of the resurrection and the consequences, as future punishments, and rewards according to mens works: but the *Samaritanes* held that there were *Angels*, which the *Sadducees* denied. For the prooffe of these arguments and disagreements between them, read *Epiphanius*, *heres.* 9. & 14.

Touching the *Samaritanes*, there are three degrees of alteration in their religion observable. First, the strange nations transplanted by *Salmanesar* into *Samaria*, when *Israel* was carried away captive into *Assyria*, worshipped every one the God of their owne Countries, *2 King* 17. Secondly, when they saw they were devoured by *Lyons*, because they feared not the Lord, the King of *Assyria* sent one of the Priests which was taken captive, to instruct them in the true worship of God; which manner of worship though they received, yet they would not lay aside their former Idolatry, but made a mixture of religions, worshipping the living God, and their owne dumb Idols. Thirdly, *Manasses* brother to *Jaddus* the High Priest in *Jerusalem*, being married to *Sanballet*, the *Horonites* daughter, by reason of *Nehemiahs* charge of putting away their strange wives, being driven to that exigent, that he must either put away his wife, or forgo the hope of the Priest-hood, by

H

Sanballets

1 Joseph. Antiq.
lib. 11. cap. 8.

Sanballat meanes he obtained leave from *Alexander the Great*, to build a *Temple* (1) upon *Mount Garizim*, one of the highest mountains in *Samarita*, whither many other apostated *Jews* fled, together with *Manasse* being made their *High Priest*; and now the sect of the *Samaritanes* (between whom and the *Jews* there was such hatred) began, now all those fore-mentioned errors were maintained: And of this Hill it is, that the woman of *Samarita* speaketh, *John* 4. 20. Our fathers worshipped in this *Mountain*, &c.

By comparing the *Dogmata* of the *Pharisees*, with these of the *Sadducees*, wee may perceiue a manifest opposition between them, yet both these joyned against *Christ*, *Mark* 12.

This heresie, though it were the greatest amongst the *Jews*, yet was it embraced and maintained by some of the high *Priests* themselves: (1) *Ignomus Hircanus* was a *Sadducee*, so were his sons, *Aristobolus* and *Alexander*, (1) and likewise *Ananias* the younger, so that *Moses* chaire was not amongst them exempted from error, no nor heresie.

10 *Gorionides*,
cap. 29.
1 *Euseb. hist.* l. 2
c. 23. Ex *Joseph.*
Antiq. lib. 10.
cap. 8.

CHAP. XII.

Of the Essenes.

THe Etymologies of the names *Essai*, or *Esseni*, i. *Essenes*, are diuers; that which I preferre is from the *Syriack* *ܐܫܐ* signifying *Deuotion* to heale or cure diseases. (1) Hence are the men so often termed, *Deuotionis*, and the women amongst them, *Deuotionis*, that is, *Physicians*. For though

2 *Joseph. de bel.*
lib. 2. c. 12.
pag. 786.

though they gave themselves chiefly to the study of the Bible, yet withall they studied *Physick*.

Of these *Effenes* there were two sorts, some *Theoricks*, giving themselves wholly to *speculation*; others *Practicks*, laborious and painefull in the daily exercise of those *bandy-crafts*, in which they were most skilfull. Of the latter *Philo* treateth in his book intituled, *Quod omnis vir probus*: Of the former in the booke following, intituled, *De vita contemplativa*.

Their *Dogmata*, their *ordinances*, or *constitutions*, did symbolize in many things with *Pythagoras* his, where they doe agree, therefore my purpose is first to name *Pythagoras* his; and then to proceed on with the *Effenes*. They follow thus.

The (b) *Pythagorians* professed a communion of goods: So the *Effenes*, (c) they had one common purse or stock, none richer, none poorer than other; out of this common treasure every one supplied his owne wants without leave, and administred to the necessities of others: onely they might not relieve any of their kindred without leave from their overseers. They did not buy or sel among themselves, but each supplied the others wants, by a kind of commutative bartring: yea liberty was granted to take one from another what they wanted, without exchange. They performed offices of service mutually one to another, for mastership and service cannot stand with communion of goods: and servants are commonly injurious to the state of their Masters, according to that saying of *R. Gamaliel*, (d) He that multiplieth servants, multiplieth his breves. When they travelled, besides weapons for defence, they took nothing with them; for in whatsoever Citie or Village they

came, they repaired to the fraternity of the *Essenes*, and were there entertained as members of the same. And if we do attentively read *Josephus*, we may observe that the *Essenes* of every Citie joyned themselves into one common Fraternity or College; every College had two sorts of officers: First, *Treasurers*, who looked to the common stock, provided their diet, appointed each his taske, and other publike necessities. Secondly, *others* who entertained their *strangers*.

e *Iustin. lib. 20.*
f *Ioseph. de bel-*
h *lib. 2. c. 12.*

3 The *Pythagoreans* shunned (e) pleasures. (f) So did the *Essenes*: to this belongeth their avoiding of oyl, which if any touched unawares, they wiped it off presently.

g *Suid. It.*
h *Philon. de vita*
i *hist. l. 12.*
cap. 32.

3 *Pythagoreans* (g) garments were white: (h) So were the *Essenes* white also, modest not costly: when once they put on a suit, they never changed till it was torn or worne out.

h *Ioseph. de bel-*
i *lib. 2. cap. 12.*
j *Laert. in vita*
k *Pythagora.*

4 The *Pythagoreans* forbade (i) oathes. (k) So did the *Essenes*, they thought him a noted lyar who could not be beleevd without an oath.

l *Philon. Iudaus*
m *Suidas. It.*
n *Laertius.*
o *Ioseph. de*
p *bello lib. 2. c. 12.*

5 The *Pythagoreans* had their (l) Elders in singular respect. (m) So had the *Essenes*: the body or whole company of the *Essenes*, were distinguished into four ranks orders, according to their Senioritie, and if haply any of the superiour ranks, had touched any of the inferiour, he thought himselfe polluted, as if he had touchd an Heathen.

q *Suidas.*
r *Philon. de vita*
s *contemplativa.*
t *Laertius in*
u *vita Pythag.*
v *Ioseph. Antiq.*
w *lib. 18. cap. 1.*

6 The *Pythagoreans* dranke (n) water. So did the *Essenes* only water, wholly abstaining from wine.

7 The *Pythagoreans* used (p) sacrifices: So did the (q) *Essenes*: they sent gifts to the Temple, and did not sacrifice, but preferred the use of their holy water before sacrifice, for which reason

reason the other *Jews* forbade them all access unto the Temple.

8 The Pythagoreans ascribed (t) all things to fate or *Suidas*. destiny. So the (t) *Essenes*. In this Aphorisme all three sects differed each from other. The Pharisees ascribed some things to Fate, nothing to mans Free-will. The *Essenes* ascribed all to Fate, nothing to mans Free-will. The Sadduces wholly denie Fate, and ascribed all things to the Free-will of man. d f

9 The Pythagoreans the (t) first five years were not permitted to speak in the School, but were initiated per quinquennale silentium, (u) and not until then suffered to come into the presence of, or sight of Pythagoras. To this may be referred the *Essenes* silence at Table straightly observed, so that *Decem simul sedentibus, nemo loquitur inuitis novem; x Drusus* renders it, that ten of them sitting together, none of them spake without leave obtained of the nine. When any did speak, It was not their custome to interrupt him with words, but by nods of the head, or beckonings, or holding their finger, or shaking their heads, and other such like dumb signes and gestures, to signifie their doubtings, disliking, or approving the matter in hand. And to the time of silence amongst the Pythagoreans, that it must be for five years, may be referred the initiation of the *Essenes*; for amongst them none were presently admitted into their Society, with full liberty, but they under-went four years of tryall and probation. The first year they received Dolabellam, (y) Per zoma, & vestem albam, a spadle, with which they digged a convenient place to ease nature, a paire of breeches, which they used in bathing or washing themselves; a white garment, which especially that sect affected. At this time they had

t quinquenne
hoc silentium a
Pythagora au-
ditoribus suis
indictum voca-
bant. i. x. p. 101.
ar. a cohibendo
sermone.
u Laertius in
Pythagor.
x Drusus de
trib. se. l. i. c.

y Ioseph. de
bello lib. 2. c. 13.

their commons allowed them, but without, not in the common dining Hall. The second year they admitted them to the participation of holy matters, and instructed them in the use of them. Two years after they admitted them in full manner, making them of their corporation, after they had received an oath truly to observe all the rules and ordinances of the *Essenes*. If any brake his oath, an hundred of them being assembled together expelled him, upon which expulsion commonly followed death within a short time, for none having once entred this order, might receive alms or any meat from other, and themselves would feed such a one only with distastfull herbs, which wasted his body and brought it very low; sometimes they would re-admit such a one being brought neer unto death, but commonly they suffered him to die in that misery.

10 The *Essenes* (2) worshipped toward the sun rising.

11 The *Essenes* bound themselves in their oath, to (a) preserve the names of Angels: the phrase implyeth a kind of worshipping of them.

12 They were above all others strict in the observation of the (b) Sabbath day; on it they would dresse no meat, kindle no fire, remove no vessels out of their place, no nor ease nature. (c) Yea they observed every seventh week, a solemn Pentecost, seven Pentecosts every year.

13 They abstained from marriage, not that they disliked marriage in it selfe, or intended an end or period to procreation, but partly in wariness of womens intemperance, partly because they were persuaded that no woman would continue faithfull to one man. This avoyding of marriage is not to be understood generally of all the *Essenes*, for they disagreed among

a Philo. nem
Ioseph.

a Ioseph. de
bello. lib. 2. cap.
11.

b Ioseph. ibid.

c Philo de vita
contemplat.

among themselves in this point. Some were of the opinion before noted: others married for propagation. *Nihilominus autem cum tanta ipsi moderatione conveniunt, ut per triennium explorent valetudinem feminarum, & si constanti purgatione apparuerint idonee parui, ita eas in matrimonia asciscunt. Nemo tamen cum pregnantibus concumbit, ut ostendant quod nuptias non voluptatis, sed liberorum causa inierint.* Thus the latter sort preserved their sect by the procreation of children: the former sort preserved it by a kind of adoption of other mens children, counting them as neer kins-men, and tutoring them in the rules of discipline, as *Iosephus* witnesseth. (d) *Pliny* addeth also, that many other of the *Jewes*, when they began to be struck in years, voluntarily joyned themselves unto them, being moved thereunto, either because of the variable state and troubles of the world, or upon consideration of their own former licentious courses, as if they would by this meanes exercise a kind of penance upon themselves.

d *Plin. hist. l. 9.*
cap. 17. *quod si*

Concerning the beginning of this sect, from whom, or when it began, it is hard to determine. (e) Some make them as ancient as the *Rechabites*, and the *Rechabites* to have differed only in the addition of some rules and ordinances from the *Kenites*, mentioned *Judg. 1. 16.* And thus by consequence the *Essenes* were as ancient as the *Israelites* departure out of *Egypt*: for *Iethro*, *Moses* father in law, as appeareth by the text, was a *Kenite*: but neither of these seemeth probable. For the *Kenites* are not mentioned in Scripture as a distinct order or sect of people, but as a distinct family, kindred, or nation, *Numb. 24. 21.* Secondly, the *Rechabites*, they neither did build houses, but dwelt in tents, neither did they deal in husbandry,

e *Serarius*
Trihere. l. 9.
cap. 5.

And did
anno domini
1534 and

f Ioseph. Antiq.
lib. 18. c. 2.
g Scalig. in
Tribaref. c. 23.

h Ioseph. l. 13.
cap. 9.

i Ioseph. l. 13.
cap. 9.

k Philo lib.
quod omnis pro-
bus pag. 67.

husbandry, they sowed no seed, nor planted vineyards, nor had any, *Ier.* 55. 7. The *Essenes* on the contrary, they dwelt not in tents, but in houses; (f) and they employed themselves especially in husbandry. One of the (g) *Hebrew Doctors* saith, that the *Essenes* were *Nazarites*; but that cannot be, because the Law enjoined the *Nazarites* when the time of the consecration was out, to present themselves at the door of the *Tabernacle*, or *Temple*, *Num.* 6. Now the *Essenes* had no access to the *Temple*. When therefore, or from what Author this Sect took its beginning, is uncertaine. The first that I find mentioned by the name of an *Esene*, was one (h) *Judas*, who lived in the time of *Aristobulus* the sonne of *Ioannes Hyrcanus*, before our *Saviours* birth about one hundred years: Howsoever the Sect was of greater antiquity; (i) for all three, *Pharisees*, *Sadducees*, and *Essenes*, were in *Ionathans* time, the brother of *Judas Maccabaeus*, who who was fifty years before *Aristobulus*. Certain it is that this Sect continued untill the dayes of our *Saviour*, and after; for *Philo* and *Iosephus* speak of them as living in their time. What might be the reason then, that there is no mention of them in the *New Testament*? I answer: First, the number of them seemeth not to have been great, in *Philo* and *Iosephus* his time, (k) about four thousand, which being dispersed in many Cities, made the faction weak, and haply in *Jerusalem* when our *Saviour* lived, they were either few or none. Secondly, if we observe histories, we shal find them peaceable and quiet, not opposing any, & therefore not so liable to reproof as the *Pharisees*, and *Sadducees* who opposed each other, & both joyned against *Christ*. Thirdly, why might they not as well be passed over in silence in the *New Testament*, especially

(especially containing themselves quietly without contradiction of others) as the *Rechabites* in the *Old Testament*, of whom there is mention only once, and that obliquely, although their Order continued about three hundred years before this testimony was given of them by the *Prophet Jeremy*, for between *Iehu* (with whom *Ionadab* was coetaneous) and *Zedekiah*, Chronologers observe the distance of many years. Lastly, though the names of *Essenes* be not found in Scripture, * yet we shall find in *Saint Pauls Epistles* many things reprov'd, which were taught in the Schoole of the *Essenes*. Of this nature was that advice given unto *Timothy*, 1. 23. *Drinke no longer water, but use a little wine.* Againe, 1 *Tim.* 4. 3. *Forbidding to marry, and commanding to abstaine from meats is a Doctrine of Devils:* but especially, *Coloss.* 2. in many passages the *Apostle* seemeth directly to point at them. Let no man condemne you in meat and drink, *vers.* 16. Let no man bear rule over you, by humbleness of mind, and worshipping of *Angels*, *verse* 18. *τι δογματιζει*, why are yee subject to ordinances? *verse* 20. The *Apostle* useth the word *δογμα*, which was applied by the *Essenes* to denote their *Ordinances*, *Apborisms*, or *Constitutions*. In the verse following he gives an instance of some particulars. *Touch not, taste not, handle not*, *vers.* 21. Now the Junior company of *Essenes* might not touch their *Seniors*. And in their diet, their taste was limited to bread, salt, water and hyssop. And these ordinances they undertook, *διὰ τὴν σοφίαν*, saith *Philo*, for the love of wisdom; but the *Apostle* concludeth, *vers.* 23. That these things had only, *ἀποσιτισμὸς*, a shew of wisdom. And whereas *Philo* termeth the religion of the *Essenes*, by the name of *διδασκαλία*, which word signifieth religious worship, the *Apostle*

* Vide Chemnit
exem. conc. Tri-
dent. part. quart
pag. 120.

peſtle termeth in the ſame verſe, *ἰδὲ τὴν νόμῳ, ὡς ἐκ τῆς φύσεως, ὡς ἐκ τῆς φύσεως, ὡς ἐκ τῆς φύσεως*, Voluntary religion, or will-worſhip: yea, where he termeth their doctrine *πατριῶν φιλοσοφία*, a kind of *Philosophy* received from their fore-fathers by tradition, Saint Paul biddeth them beware of *Philosophy*, verſ. 8.

We formerly obſerve two ſorts of *Essenes*; *Practicks*, and *Theoricks*, both agreed in their *Aphoriſmes*, or *Ordinances*, but in certaine circumſtances they differed.

1 The *Practicks* dwelt in the Cities, The *Theoricks* ſhunned the Cities, and dwelt in Gardens, and ſolitary Villages.

2 The *Practicks* ſpent the day in manuall crafts, keeping of ſheep, looking to Bees, tilling of ground, &c. they were *τεχνίται*, Artificers; The *Theoricks* ſpent the day in meditation, and prayers, whence they were by a kind of excellency, by *Philo* termed, *ἱεραὶ* *Supplicantes*.

3 The *Practicks* had every day their dinner & ſupper allowed them; The *Theoricks* only their ſupper.

The *Practicks* had for their commons, every one his diſh of Water-gruell, and bread; The *Theoricks* only bread and ſalt: if any were of a more delicate pallat than other, to him it was permitted to eat hiſſop; their drink for both, was common water.

Some are of opinion that theſe *Theoricks* were *Chriſtian Monks*, but the contrary appeareth for theſe reaſons:

1 In that whole booke of *Philo*, concerning the *Theoricks*, there is no mention either of *Chriſt*, or *Chriſtians*, of the *Evangelists* or *Apoſtles*.

2 The *Theoricks* in that book of *Philo*'s, are not any new Sect of late beginning, as the *Chriſtians* at that time were, as is clearly evidenced by *Philo* his owne

own words. First, in calling the doctrine of the *Essenes* πατρικὴ φιλοσοφία, *A Philosophy derived unto them by tradition from their fore-fathers*. Secondly, in saying, *Habent priscorum commentarios, qui hujus sectæ autores, &c.*

3 The inscription of that book, is not only *ἐν βίβλῳ θεωρητικῇ*, but also, *ἐν βίβλῳ*: Now *Philo* (b) else-where ^{b Philo in prin. lib. de legat. Caium.} calleth the whole Nation of the *Jewes*, τὸ Ἰσραὴλ τὸ ἅλλον, which argueth that those *Theoricks* were *Jewes*, not *Christians*.

CHAP. XIII.

Of the Gaulonite, and the Herodians.

Other factions there were among the *Jews*, which are improperly termed *Sects*. Of these three were principally two. First, *Gaulonite*. Secondly *Herodiani*. The *Gaulonite* had their names from one *Indas*, who (a) sometimes was called *Judas Gaulonites*, ^{a Ioseph. Antiq. lib. 17. cap. 1} (b) sometimes *Judas Galileus*, of whom *Gamaliel* speaketh, *Act. 5. 37*. After this man arose up *Judas of Galile*, in the dayes of the tribute. The tribute here spoken of, was that made by *Cyrenius*, sometimes called *Quirinius*, the name in *Greek* is one and the same, but differently read by *Expositors*. This *Cyrenius* was sent from *Rome* by *Augustus*, into *Syria*, and from thence came into *Judea*, where *Coponius* was *President*, and there he raised this tax, which taxation is unadvisedly by some confounded with that mentioned, *Luc. 2. 1*. Both were raised under *Augustus*, but they differed. First, this was only of *Syria* and *Judea*; that in *Saint Luke* was universall of the whole world. Secondly, this was when *Archelaus*, *Herods* sonne, was banished into *Vicenna*, having raigned nine yeares; that under *Herod the Great*: whence there is an

observable *Emphasis*, in that Saint *Luke* saith, it was the first taxing, having reference unto this second.

d *Ioseph. loco
superius citato.*

(d) The occasion of this faction was thus: When *Cyrenius* levied this tax, and seized upon *Archelaus* Herod's sons goods, then arose this *Judas* opposing this tribute, and telling the people, that tribute was a manifest token of servitude, and that they ought to call none Lord, but only him who was Lord of Lords, the God of Heaven and Earth. Whence those that adhered unto him were called *Gaulonite*: they were

e *Oecumenius.
Act. 5. 37.
Theophylast.
Luc. 13. 1.
f Theophylast.
in Luc. 13.*

also called *Galileans*. (e) It was their blood that *Pilate* mixed with their sacrifices, *Luk. 13. 1*. For *Pilate* had not authority over the Nation of the *Galileans*. The (f) reason of this mixture is thought to be, because the *Galileans* forbade sacrifices to be offered for the *Roman Empire*, or for the safety of the *Emperor*, whereupon *Pilate* being incensed with anger, slew them whiles they were (g) sacrificing. To this faction belonged those murderers termed *Συναγισται*, mentioned, *Acts 21. 38*.

g *Ioseph. l. 7. de
bello cap. 38.
pag. 985.*

Concerning the *Herodians*, those that number them among *Heretiques*, make the heresie to consist in two things. First, in that they took *Herod* the Great for the promised *Messias*, because in his reign, he being a stranger, the Scepter was departed from *Judah*, which was the promised time of the *Messiah* his coming. Secondly, they honoured him with superstitious solemnities, annually performed upon his birth-day. Of *Herod* his birth-day the Poet speaketh.

Cum

*Herodis venere dies, unctaque fenestra,
Dispositæ pinguem nebulam vomuere lucerne,
Portantes violas, rubrumque amplexa catinum,
Cauda notat thyrni, tumet alta fidelia vino.*

Perf. Sat. 1.

Now

Now whether this latter may be referred to *Herod* the Great, I much doubt, because I find not any Author among the Ancients to speak of *Herod* the Great his birth-day: It was another *Herod*, *Tetrarch* of *Galilee*, otherwise called *Antipas*, whose birth-day we read celebrated, *Mark*. 6. 21. The former point, that the *Herodians* received *Herod* as their *Messiah*, though it hath (h) many grave Authors avouching it, yet (i) others justly question the truth thereof; for if the *Herodians* were *Jews*, (as most think) how then could they imagine, that *Herod* a stranger could be the *Messiah*, seeing that it was so commonly preached by the *Prophets*, and known unto the people, that the *Messiah* must be a *Jew* born, of the tribe of *Judah*, and of the house of *David*?

Others say, (k) that the *Herodians* were certain flatterers in *Herod* his Court, varying and changing many points of their Religion with *Herod* their King.

To omit many other conjectures utterly improbable, I incline to Saint *Hierome*, whose opinion is, (l) that the *Herodians* were those, who stood stiffly for tribute to be paid to *Cesar*. It concerned *Herod*, who at first received his Crown from *Cesar*, to further *Cesar*'s tribute, not only in way of thankfulness, but also in way of policy, to prevent a possible deposing or disceptring; for it was in *Cesar*'s power to take away the Crown again when pleased him. Now in respect that *Herod* sought to kill *Christ*, and the *Herodians* with the *Pharisees* took counsell against him, unto this our *Saviour* might have reference, saying, *Mark*. 8. 15. Beware of the leaven of the *Pharisees*, and of the leaven of *Herod*, viz. of their contagious doctrine, and fox-like subtilties.

h *Epiph. Hares.*
10. & *Theophyl.*
Mat. 23. 16.
& alij plures.
i *Hieron. Mat.*
22. 17.

k *Theodor. Beza.*
Mat. 23. 16.

l *Hieron. Mat.*
22. 17.



THE
SECOND BOOKE
treateth of Places.

CHAP. I.

Their Temple.



When the *Israelites* came out of *Egypt*, *Moses* was commanded to build a *Tabernacle* for the place of *Gods* publick worship. Afterward when they were settled in the promised land, then *Solomon* was commanded to build a *Temple*.

These two shadowed the difference between the *Jewes Synagogue*, and the *Christian Church*. The *Tabernacle* was moveable, and but for a time; The *Temple* fixed, and permanent: the state of the *Jewes* vanishing, to continue in their generations; the state of *Christians* durable, to continue unto the worlds end. More principally it shadowed forth the state of the *Church militant* here on earth, and *triumphant* in heaven: unto both the *Prophet David* alludeth; Lord, who shall *sejourne* in thy *Tabernacle*? Who shall rest in thine holy *Mountaine*, *Psal. 15. 1.*

There

There were in the same tract of ground three hills, *Sion*, *Moria*, and Mount *Calvarie*. On *Sion* was the Citie and Castle of *David*, on *Moria* was the Temple, and on Mount *Calvarie* *Christ* was crucified. (a) But all these three were generally called by the name of *Sion*, whence it is, that though the Temple were built on *Moria*; yet the Scripture speaketh of it commonly as it were on Mount *Sion*. a Genebrard. in Chron. lib. 1. Anno Mendi 3146.

In the Temple there are these three things considerable: First, the *Sancta Sanctorum*, the Holy of Holies, answerable to our Quire in our Cathedrall Churches. Secondly, the *Sanctum*, the Sanctuary, answerable to the body of the Church. Thirdly, the *Atrium*, the Court, answerable to the Church-yard.

In the Holy of Holies there were the golden Censer, and the Arke of the Testament, Heb. 9. 4.

In (b) the Ark there were three things: First, The pot of Manna; secondly, Aarons rod that budded; thirdly, The Tables of the Testament, Heb. 9. 4. Thus they were in Moses his time, but afterward in the dayes of Solomon, only the Tables of the Law were found in the Arke, 1 King. 8. 9. b Sunt qui il- lud in i apud Apostolum, Heb. 9. 4. referunt ad duo' arca, in ut dicunt in Tabernaculo secundo, quod appellent Sancta Sanctorum, fuisse urnam mannae, & virgam Aaronis, tabulam, fidei, videl. urnam, et virgam ante Arcam. (ita Moses Kotsensis. 210. 1.) tabulam autem in Arca.

The cover of this Arke was called *ilashon*, the Propitiatory, or Mercy seat, because it covered and hid the Law, that it appeared not before God to plead against man. It was a type of *Christ*, who likewise is termed *ilashon*, our Propitiation, Rom. 3. 25. & *ilasmu*, a Propitiatorie, John 2. 2. At each end of the Mercy seat stood a golden Cherub, each Cherub stretched forth his wings, and from between them as from an Oracle. God gave him his answer, Exod. 25. 22. Hence it is, that the Lord is said to sit betweene the Cherubims, Ps. 99. 1. The posture of the Cherubims was such that their faces were each towards the other, but both

both looking down towards the *Mercy seat*; they sit-ly shadowed out the people of the *Jewes*, and *Christians*, both looking toward each other, but both expecting salvation in *Christ* only.

In the *Sanctuary*, there was the *incense altar* in the middle, and the table, with the twelve loaves of shew-bread on it on the one side, & the candlestick on the other. The incense Altar was a type of our prayers, *Psal.* 141. 2. And that this Altar must be once every year sprinkled with the blood of the sacrifice by the high *Priests*, *Exod.* 30. 10. it teacheth that our very prayers, except they be purified by the blood of *Christ*, they are unavaileable before *God*. The twelve loaves were a type of the twelve *Tribes*, and the Candlestick a type of the Word of *God*. In them all we may see the necessity of both ordinances required, *Prayer* and *Preaching*, if we would be presented acceptable unto the *Lord*: The Candlestick was a type of *Preaching*; *Incense*, of *Prayer*.

In *Moses* his *Tabernacle*, there was but one table, and one candlestick: in *Solomons Temple*, there were ten Tables, and ten Candlesticks; as likewise in the Court of the *Tabernacle*, there was but one brazen Laver, in the Court of the *Temple* there were ten, and another great vessell wherein the *Priests* washed; in the *Tabernacle* there were but two silver Trumpets, in the *Temple* there were an hundred and twenty *Priests* sounding Trumpets.

The Courts of the *Temple* at the first were but two, *Atrium Sacerdotum*, the *Priests Court*; and *Atrium populi*, the *peoples Court*.

In the *Priests Court*, were the brazen Altar for sacrifices, and the Laver for the washing, both of the *Priests*, and the sacrifices. The Laver, and the Altar situated

situated in the same Court, signified the same as the water and blood issued out of *Christs* side, namely, the necessary concurrence of these two graces in all that shall be saved, *sanctification, justification: sanctification* intimated by the *Laver*, and water: *justification* by the *Altar* and blood.

The Court for the *Priests*, and the Court for the people, (e) were separated each from other, by a wall of *Joseph. l. 1. c. 13.* three Cubits high.

The Court for the people was sometimes called the outward Court, sometimes the Temple, sometimes *Solomons Porch*, because it was built about with porches into which the people retired in rainy weather, it had *Solomons* name, either to continue his memory, or because the porches had some resemblance of that porch which *Solomon* built before the Temple, *1 King. 6. 3.* *Jesus* walked in the Temple, in *Solomons Porch, John 10. 23.* All the people ran unto the porch, which was called *Solomons, Acts 3. 11.* That is, this outward Court.

In the midst of the peoples Court *Solomon* made a brazen scaffold for the King, *2 Chron. 6. 13.*

This Court for the people went round about the Temple, and though it was one entire Court in the days of *Solomon*, yet afterward it was divided by a low wall, so that the men stood in the inward part of it, and the women in the outward. This division is thought to have been made in *Jehosaphats* time, of whom we read, that he stood in the house of the Lord, before the new Court, *2 Chron. 20. 5.* that is, before the womens Court.

There was an ascent of fifteen steps or stairs between the womens Court and the mens, (d) upon these steps the Levites sung those fifteen Psalms immediately

d R. David.
Kimchi, Psal.
120.

diately following the one hundreth nineteenth, upon each step one Psalme, whence those Psalmes are intituled, *Psalmi graduales, songs of degrees.*

In the *womens Court* stood their *Treasuries*, or *almes box*, as appeareth by the poor widowes casting her two mites into it, *Luke 21.1.* In *Hebrew* it is termed קרבן *Korban*, the *chest of oblations*, the word signifieth barely, an *oblation* or *offering*, and accordingly *Saint Luke 21.4.* saith, they all have their superfluities cast into the *offerings*, that is, into the *Korban*, or *Chest of offerings*. In *Greek* it is termed θησαυραριον whence cometh the *Latine* word *Gazophylacium*, a *Treasury*. That set up by *Jehoiada*, *2 King: 12.9.* seemeth to have been different from this, and to have beene extraordinary, only for the repairing of the *Temple*, for that stood beside the *Altar* in the *Priests Court*; and the *Priests*, not the parties that brought the gifts, put it into the *Chest*. Sometimes the whole *Court* was termed *Gazophylacium*, a *Treasury*. These words spake *Jesus* in the *Treasury*, *Iohn 8.20.* It is worth our noting, that the *Hebrew* word צדקה *Tsedaka*, signifying *almes*, signifieth properly *Justice*; and thereby is intimated, that the matter of our *almes* should be goods justly gotten; and to this purpose they called their *almes-box* קופה של צדקה *Kupha Schel Tsedaka*, the *chest of justice*, and upon their *almes box* they wrote (e) this abbreviature מביא *A gift in secret* pacifieth anger, *Prov. 21.14.*

In *Herods Temple* there were (f) four porches, the meaning is, four *Courts*, one for the *Priests*, another for *men*, another for *women*, and a fourth for such as were unclean by legall pollutions, and strangers. This outmost *Court* for the uncleane and strangers, was separated from the *womans Court*, with a stone wall of

c Buxtorf. de
abbrev. in
מביא
f Ioseph. l. 1.
contra Apion.
1056.

of three Cubits high, which wall was adorned with certain pillars of equall distance, bearing this inscription: (g) *Let no stranger enter into the Holy place.*

The Temple at Jerusalem was thrice built. First, by Solomon: Secondly, by Zerobabel: Thirdly, by Herod. The first was built in seven years: 1 King. 6. 37. The second in forty six years: It was begun in the second year of King Cyrus, Ezra 3. 8. It was finished in the (h) ninth year of Daris Hystaspis. The years are thus,

Cyrus reigned

Cambyfes

It was finished in the year

Of Daris Hystaspis

30

80

90

} Years.

One year deducted from Cyrus his reigne, there remaine 46.

Herods Temple was finished in (i) eight years. It is greatly questioned among Divines, of which Temple that speech of the Jewes is to be understood, Iohn 2.

204 Forty and six years was this Temple a building: Many interpret it of the second Temple, saying, that Herod did only repaire that, not build a new: but these disagree among themselves in the computation, and the Scripture speaketh peremptorily, that the house was finished in the sixth year of the reigne of King Daris, Ezra 6. 15. and Josephus speaketh of Herods building a new Temple, plucking down the old. (k) It seemeth therefore more probably, that the speech is to be understood of Herods Temple, which though it were but eight years in building, yet at this time when this speech was used, it had stood precisely forty six years, (l) for so many years there are precisely between the eighteenth year of Herods reigne (at which time the Temple began to be built) and the

g Μη δὲ αὐτὸ
ἐκλόν ἐν τῷ
τῷ αἰῶνι τῆς
ἐκλόν.

In locum san-
ctum transire
alienigena non
debet. Ioseph. de
bel. lib. 6. c. 6.

h Ioseph. Antiq.
lib. 11. c. 4.

i Ioseph. Antiq.
lib. 13. cap. ult.

k Vid. Hospi-
ni de Orig. Templ.
c. 3-

l Vide supputa-
tionem Functio-
nam. an. 3. 97.

year of *Christ his baptism*, when it is thought that this was spoken, all which time the *Temple* was more and more adorned, beautified, and perfected, in which respect it may be said to be so long building.

The ancient men are said to weep, when they beheld the second, because the glory thereof was farre short of *Solomons*, *Ezr. 3. 12*. It was inferiour to *Solo-*

m. Hospinian. ex
Talmudistis de
Orig. Templ. c. 3

n D. Kimchi in
Hag. 18. Eadem
scribit
Rabbi Solomon
Ibid.

mons Temple; First in respect of the building, because it was in lower and meaner. (u) Secondly, in respect of the vessels, being now of brasse, which before were of pure gold. Thirdly, in respect of five things, lost and wanting in the second *Temple*, all which were in the first. First, there was wanting the (n) *Arke of God*; secondly, *Vrim and Thummim*, God gave no answer by these two, as in former times; Thirdly, *Fire*, which in the second temple never descended from heaven to consume their burnt offerings as it did in the first. Fourthly, the glory of God appearing between the *Cherubims*, this they termed שכינה *Schecina*, the habitation, or dwelling of God, and hereunto the *Apostle* alludeth, In him dwelleth the fulnesse of the God-head bodily, *Coloss. 2. 9*. Bodily, that is, not in clouds and ceremonies, as between the *Cherubims*, but essentially. Lastly, the *Holy Ghost*, namely, enabling them for the gift of *Prophecie*; for between *Malachie & John the Baptist*, there stood up no *Prophet*, but only they were instructed *per filiam vocis*, which they termed בתקול *Bath Kol*, an *Echo from heaven*, and this was the reason why those *Disciples*, *Act. 19. 2*. said, We have not so much as heard whether there be an *Holy Ghost*.

Here it may be demanded how that of the *Prophet Haggai* is true; *The glory of this last house shall be greater then the first*, *Hag. 2. 10*. I answer, *Herods Temple* which

was

was built in the place of this, was of statelier building than *Solomons*, and it was of greater glory, because of *Christ* his preaching in it.

Herods Temple was afterward so set on fire by *Titus* his souldiers, (o) that it could not be quenched by the industry of man: (p) at the same time the Temple at *Delphi*, being in chiefe request among the Heathen people, was utterly overthrown by earthquakes and thunder-bolts from Heaven, and neither of them could ever since be repaired. The concurrence of which two miracles evidently sheweth, that the time was then come, when *God* would put an end both to *Jewish Ceremonies*, and *Heathenish Idolatry*, that the Kingdom of his Son might be the better established.

o *Genebrard.*
Chro. l. 2. anno
Christi 69.
p *Theodoret. l. 3*
c. 11. *Sozome-*
nus l. 5. c. 15.
20, 21.

CHAP. II.

Their Synagogues, Schooles, and House of Prayer.

THE word *Synagogue* is from the Greek συναγωγη, to gather together, and it is applied to al things whereof there may be a collection, as συναγωγὴ γάλακτος, copia lactis, συναγωγὴ πλεόμασις, collectio eorum quæ sunt ad bellum necessaria. *God* standeth in *synagoga Deorum*, in the assembly of Judges; but *Synagogues* are commonly taken for houses dedicated to the worship of *God*, wherein it was lawfull to pray, preach, and dispute, but not to sacrifice. In *Hebrew* it was called בית הכנסת *Beth Hacneseth*, the house of assembly. The Temple at *Jerusalem*, was as the cathedral Church; the *Synagogues*, as petty parish churches belonging thereunto

Concerning

Concerning the time when *Synagogues* began, it is hard to determine. It is probable that they began when the Tribes were settled in the promised Land: The Temple being then too farre distant from those which dwelt in remote places, it is likely that they repaired unto certain *Synagogues* in stead of the Temple. That they were in *David's* time appeareth; They have burnt all the *Synagogues of God* in the Land, *Psal.* 74. 8. And *Moses* of old time had in every Citie, them that preached him, being read in the *Synagogues*, every Sabbath, *Acts.* 15. 21.

a *Sigonius de rep. Heb.* l. 2. cap. 8.

In *Jerusalem* there were (a) four hundred eighty *Synagogues* beside the Temple; partly for *Jewes*, partly for *strangers*: one for *strangers* was called the *Synagogues of the Libertines*, *Acts* 6. 9. Whence it had that name, whether from the *Roman Libertines*, such as had served for their freedome, being opposite to the *Ingenui*, those that were free-born, (for many of those *Libertines* became *Profelytes*, and had their (b) *Synagogues*) or whether it were from (c) *Lubar*, signifying an high place (for as their Temple, so their *Synagogues* and *Schools* were built on hills and high places) because it is said, *Prov* 1. 21. Wisdom calleth in high places; I leave to the judgement of the Reader.

b *Philo in legat. ad Caium*
c *Vide Tremel. Acts* 6. 9.

Out of *Jerusalem*, in other Cities and Provinces were many *Synagogues*: there were *Synagogues* in *Galilee*, *Mat.* 4. 23. *Synagogues* in *Damascus*, *Acts* 9. 2. *Synagogues* at *Salamis*, *Acts* 13. 5. *Synagogues* at *Antiochia*, *Acts* 13. 14. Yea their tradition is, that (d) *Wheresoever ten men of Israel were*, there ought to be built a *Synagogue*.

d *Maimon. in Tephilla c.* 11. *SeA.* 1.

e *Buxtorf. de abbreviatur. pag.* 73. 81. 174.

Their *Synagogues* had (e) many inscriptions: over the gate was written that of the *Psalme* 118. 20. *This is the gate of the Lord, the righteous shall enter into it. In the wals*

walls, these and the like sentences; *Remember thy Creator, and enter into the house of the Lord thy God in humility. And rayer without attention is like a body without a soule. And silence is commendable in time of Prayer.*

As the Courts of the people before the Temple, were distinguished by a wall into two rooms, the one for men, the other for women: so in the Synagogues, the women were separated from the men, (f) by a partition of lattice, or wire-work.

f Talmud. in
trañ. Suta cap.
ult. vide Bux-
torf. Synag. c. 9
p. 240.

In the Synagogues the Scribes ordinarily taught, but not only they, for Christ himself taught in them, &c. He that gave liberty to preach there, was termed *רֹאשׁ הַסִּנְגוֹגָה* The Ruler of the Synagogue. There was also a Minister who gave the book unto the Preacher, and received it againe, after the text had been read. Christ closed the booke, and gave it againe to the Minister, Luc. 4. 20. This is probably him whom they called *שְׁלִיחַ שִׁבְעָה* Sheliach Tsibbur, the Minister or Clerke of the Synagogue.

Their Schooles were different from their Synagogues. Paul having disputed for the space of three months in the Synagogue, because divers beleaved not, but spake evill of that way, he departed from them, and separated his disciples, disputing daily in the Schoole of one Tyrannus, Act. 19. 8, 9, 10.

Their Schoole sometimes is called *בֵּית בֵּית* Beth an house, simply, as appeareth by that saying; (f) *Octo- decim res de quibus contentio fuit inter domum Sammai, & domum Hillel, ne Elias quidem abolere posset.* Those eighteen matters controverted between the house of Sammai, and the house of Hillel, Elias himselfe could not decide; that is, between their two Schooles. Sometime it is called *בֵּית חֲמִידָשׁ* Beth hammidrasch, an house of subtill and acute exposition. Here points

g Drusius de
tribus. fall. l. 2

were

h Maimon. Te-
philla. c. 11. se. 14.

* Paraphrast.
Chal. in hunc
locum.

were more exactly and punctually discussed, than in the Synagogue, or Temple; whence they held it a pro- founder place for exposition, than the Temple: To this purpose tend those sayings, (b) *They might turn a synagogue into a schoole, but not a schoole into synagogue, for the sanctity of a schoole is beyond the sanctity of a syn- agogue.* And that growth from vertue to vertue, Psal. 84. 7. * they interpret, a kind of promotion, or degree, in removing from their Temple to their Schoole. In their Temple, their Sermons were as it were *Ad po- pulum*; in their schools, *Ad Clerum*.

As they had *synagogues*, so likewise *schools*, in every Citie and Province, and these were built also upon hills. There is mention of the hill *Moreh*. Judg. 7. 1. that is, *the hill of the Teacher*.

The *Masters* when they taught their Schollers, were said to give; Give unto the wise, and he will be wiser, *Prov. 9. 9.*

The *Schollers* when they learned any thing, were said to receive it: Hear my son, and receive my words, *Prov. 4. 10.* Hence is that of the *Aposile*, This is a true saying, and by all means worthy to be received; *1 Tim. 1. 15.* that is, *learned*: the like phrases of speech are in use among the (i) *Latines*.

Whether their *Oratories* or places of prayer called *Prosenchæ*, were different places from their *schooles* or *Synagogues*, I have not yet learned. That some of these were without the Citie, that proveth nothing, for so might *Synagogues* and *Schools* too. *Epiphanius* treateth of these (k) *Oratories*, but there he speaketh not one word to shew the lawfulness of civill busi- nesses to be done in them: could that be proved, a difference would easily be shewn. Some say they were (l) *synagogues*, others (m) *schooles*, Of this house of Prayer,

i Da si grave
non est. Hor. lib.
2. Satyr. 8.
Sedramen iste
Deus qui sit. da
Tytre nobis.
Vir. Bucol.
Accipe nunc
Danaum infidi-
as. — Virg.
Æneid. l. 1.
k Epiphan. 7. Tom
2. lib. 3. cap. 80.
k Epiphan. Tom.
25 lib. 3. cap. 80
l Beza Añ. 16.
13.
m Philo Iud.
de vita Moſis.
330.

prayer, mention is made, *Act.* 16. 13. in which Saint Paul sat down and spake unto the women: which gesture intimateth rather preaching than praying: true, all gesture was in use for prayer, standing, kneeling, sitting; *Abraham stood before the Lord, Gen.* 18. 21. that is, he prayed. *The Publican stood a farre off and prayed, Luke* 18. 13. Whence by way of proverbe they said, *(n) Sine stationibus non subsisteret mundus*, n R. Iuda in lib Musar, vide Drus. prat. Matth. 6. 5. Were it not for standing, the world could not stand. *Stephen kneeled, Act.* 7. 60. *David sat before the Lord*, and said, *2 Sam.* 7. 18. yet sitting, when the speech is to the people, not to the Lord, implyeth preaching, not prayer. It is probable, that as at the gate of the Temple, so at the gate of these Oratories, the poorer sort of people assembled to expect alms, whence some use the word *(o) Proseucha*, to signify o qua te quare Proseucha? Iuven. Sat. 3. p Caninius de locis N. Testam. cap. 5. p. 38. an Hospitall.

The *(p) Talmudists* taxed the peoples negligence in prayer, saying they used three sorts of *Amen*, and all faulty. *A faint Amen*, when they prayed without fervencie. *A hasty Amen*, when they said *Amen* before the prayer was done. *A lazy Amen*, when they pronounced it at length, as if they were asleep, dividing the word *A-men*. The first they termed *יְתוּמָה Jethoma*, *pupillum*. The second, *חֶטְּפָה Chetupha*, *Surreptitium*. The third, *קֶטְוָה Ketugna*, *Secile*, *quasi in duas partes sectum per oscitantiam*.

CHAP III.

Of the Gates of Jerusalem.

THe gates of the whol circuit of the *(a) wal* about a Sheindler pentaglor. *Jerusalem* were nine: The *Sheep-gate*, *Neh.* 3. 1. This was neer the Temple, and thorow it were led

b Strabon con-
viv. lib. 1. c. 11.

led the *sheep* which were to be sacrificed, being washed in the poole *Bethsaida* neer the Gate. The *Fifth-gate*; *Nehem.* 3. 3. before this *Judas* is thought to have hanged himselfe. (b) Some thinke that these two Gates, and likewise the *Horse-gate*, *Nehem.* 3. 28. were so called, because they were in manner of three severall *Market-places*, and at the one Gate, *sheepe*, at the other, *fish*, and at the third, *horses* were sold. The *Old-gate* was so called, because it was supposed to have remained from the time of the *Jebusites*, and not to have beene destroyed by the *Assyrians*, it was neer *Calvary*, and without this Gate *Christ* was crucified. Concerning the other Gates little is spoken.

c R. Iuda in l.
Musar. vid.
Dru. praterit.
Ioan. 9. 32.

Touching the gates of the *Temple*, there were (c) two of principall note, both built by *Solomon*, the one for those that were new married; the other for mourners and excommunicate persons. The mourners were distinguished from the excommunicate persons, by having their lips covered with a skirt of their garment: none entred that gate with their lip uncovered, but such as were excommunicate. Now the *Israelites* which on the *Sabbath* days sate between those gates, said unto the new married, *Hee, whose Name dwelleth in this house, glad thee with children*; unto the mourner, *Hee, which dwelleth in this house, glad and comfort thee*; unto the excommunicate, *He, which dwelleth in this house, move thy heart to hearken to the words of thy fellows*.

Among the *Jewes*, the gates were places of chiefest strength, so that they being taken or defended, the whole Citie was taken or defended: and they were chiefe places of jurisdiction, for in them *Judges* were wont to sit, and to decide controversies: hence proceeded

proceeded those phrases: *The gates of Hell shall not prevail against thee, &c.* And *Thy seed shall possesse the gate of his enemies.*

CHAP. IV.

Of their Groves, and high Places.

THE ancient Heathens did not only not build Temples, ^{a Hospin. de Orig. Templ. pag. 1} (a) but they held it utterly unlawfull so to doe. The reason of this might be, because they thought no Temple spacious enough for the Sunne, which was their chiefe God. Hence came that saying, (b) *Mundus universus est Templum Solis*; ^{b Alex. ab Alex lib. 2. cap. 22.} *The whole world is a Temple for the Sunne.* Moreover, they thought it unfit to straiten, and confine the supposed infinitenesse of their fancied Deities within wals, and therfore when after-times had brought in the use of Temples, yet their God *Terminus*, and divers others of their Gods were worshipped in Temples open-roofed, which were therefore called *templa*; This I take to be the reason, why they made choyce of hills, and mountaines, as the convenientest places for their Idolatry. These consecrated hills, are those high places, which the Scripture so often forbids. Afterwards, as the number of their Gods increased; so the number of their consecrated hills was multiplied, from which, their Gods and Goddesses tooke their names, as *Mercurius Cyllenius*, *Venus Erycina*, *Jupiter Capitolinus*. At length to beautifie these holy hills, the places of their idolatrous worship, they beset them with trees, and hence came the consecration of Groves, and Woods, from which their Idols many times were

c *Populus Alci-*
da gratissima,
vitis Iaccho,
Formosa myr-
tus Veneri, sua
Laurea Phæbo.
Virg. Eclog. 7.
d Plin. Nat.
Mist. l. 16. c. 44.
e Maximus Ty-
rius, Ser. 38.
fol. 225. edit.
Steph.

named. (c) At last, some choyce and select trees began to be consecrated. (d) Those French Magi, termed *Dryade*, worshipped the *Oake*, in Greek termed *Δρύς*, and thence had their names; The *Etrurians* worshipped an *Holme-tree*: And (e) amongst the *Celtæ*, a tall *Oake* was the very *Idoll*, or Image of *Jupiter*.

Among the *Israelites*, the Idolatry began under the *Judges*, *Othniel*, and *Ehud*, *Judg.* 3. 7. and at the last it became so common in *Israel*, that they had peculiar *Priests*, whom they termed *Prophets of the Grove*, *1 King.* 18. 19. and *Idols of the grove*, that is, peculiar *Idols*, unto whom their *Groves* were consecrated, *2 King.* 21. 7. *2 Chron.* 15. 16. As *Christians* in the consecration of their *Churches*, make speciall choyce of some peculiar *saints*, by whose names they cal them, as *Saint Peters Church*, *Saint Pauls*, *Saint Andrewes*, &c. So they consecrated their *Groves* unto peculiar *Idols*, whence in prophane Authors we reade of *Diana Nemorensis*, *Diana Arduenna*, *Albunea Dea*, all receiving their names from the *groves* in which they were worshipped: yea the *Idoll* it selfe is sometimes called by the name of a *Grove*: *Josiah* brought out the *Grove* from the house of the *Lord*, *2 King.* 23. 6. It is probable, that in this *Idoll* was pourtrayed the form and similitude of a *grove*, and thence it was called a *grove*, as those silver similitudes of *Diana's Temple*, made by *Demetrius*, were termed *Temples of Diana*, *Act.* 19. 24.

CHAP. V.

The Cities of Refuge.

THese places of *Refuge*, appointed by God, differed from those of *Hercules*, and *Romulus*, and other *Heathens*; because God allowed safety only to those, who were guiltlesse in respect of their intention: but the others were common sanctuaries, as well for the guilty as the guiltlesse. If any man did fortuitously or by chance kill another man, in such a case liberty was granted unto the offender to fly; at first unto the *Altar* for refuge, as is implied by that text of Scripture, If any man come presumptuously unto his neighbour, to slay him with guile, thou shalt take him from mine Altar, *Exod. 21. 14.* Yea we may conjecture this custome of refuge, to have continued in force alwayes by the practice of *Joab*, 1 *King. 2. 28.* Notwithstanding, lest the *Altar* might be too farre distant from the place, where the fact might be committed, it is probable that therefore God ordained certaine *Asyla*, or *Cities of Refuge*, which for the same reason, are thought to have been (4) equally distant one from the other in *Canaan*: ^{a R. Salom. Iarchi.} these cities were in number six; *Bezer* of the *Reubenites* countrey, *Ramoth* in *Gilead* of the *Gadites*, and *Golan* in *Bashan* of the *Manassites*: these three *Moses* separated beyond *Jordan*, *Dent. 4. 41, 43.* ^{Dent. 19. 1.} The other three appointed by *Ioshua* in the Land of *Canaan*, were *Cadesh* in *Galilee* in Mount *Naphtali*; *Schechem* in *Ephraim*; and *Kiriatharba* (which is *Hebron*) in the mountain of *Judah*, *Iosh. 20. 7.* Three are other Cities
of

of like nature, *God* promised the *Israelites*, upon condition of their obedience, after their coasts were enlarged; but it seemeth that disobedience hindred the accomplishment thereof, for the Scripture mentioned not the fulfilling of it.

b Maimon. in
Rotsach .ca. 8.
sect. 3.

Concerning these Cities, the *Hebrews* note from these words, *Thou shalt prepare the way*, *Dent. 19.3.* That the *Senate*, or *Magistrates in Israel*, were bound to prepare the ways to the *Cities of Refuge*, and (b) to make them fit, and broad, and to remove out of them all stumbling blocks and obstacles: and they suffered not any hill or dale to be in the way, nor water-streams, but they made a bridge over it, that nothing might hinder him that fled thither. And the breadth of the way to the *Cities of Refuge*, was not lesse than two and thirty Cubits, and at the partitions of the wayes, they set up in writing, *Refuge, Refuge*: that the man-slayer might know and turn thitherward. On the fifteenth of the moneth *Adar*, or *February*, every yeare, the *Magistrates* sent messengers to prepare the wayes.

c Paul. Fag.
Num. 35. 6.

Furthermore it was provided, that two or three wise men should be imployed, to perswade the *A-venger of blood*, if haply he did pursue the manslaier on the way, that he should offer no violence, untill the cause were heard and examined. The manner of examination was thus; the Consistory or Bench of *Justices*, who lived in that quarter, where the murder was committed, (c) placed the party, being brought back from the *Citie of Refuge*, in the Court or judgement Hall, and diligently enquired and examined the cause, who if he were found guilty of voluntary murder, then was he punished with death, but if otherwise the fact were found casuall, then did they safely

safely conduct the party back againe to the *Citie of Refuge*, where he injoyed his liberty, not only within the wals of the *Citie*, but within certain Territories and bounds of the *Citie*, being confined to such and such limits, untill the death of the high *Priest*, that was in those dayes, at what time it was lawfull for the offender to return and come into his owne *Citie*, and unto his own house, even unto the *Citie* from whence he fled, *Josh. 20.6.* By this means the offender, though hee was not punished with death, yet he lived for the time a kind of exile for his owne humiliation, and for the abatement of his wrath, who was the *Avenger of blood.* (d) The *Areopagite* had a proceeding against man-slaughter, not much unlike, punishing the offender *ἀντιποινή*, with *a years banishment*: why the time of this exilement was limited to the death of the High *Priest* at that time, is not agreed upon by *Expositors*. But it is most probably thought, that the offender was therefore confined within that *Citie* as within a Prison, during the High *Priests* life, (e) because the offence did most directly strike against him, as being amongst men *ἄνθρωποι, ἀρχιεπισκοπῆς* *sanctitatis*, The chief God on earth.

d *Mafius in Ios. cap. 20.*

e *Mafius lib.*

THE



THE
THIRD BOOKE
treateth of Dayes and Times.

CHAP. I.

Their Dayes, Houres, Weeks, and Tears.

BEfore we treat of their Feasts, it will be needfull by way of Preface, to understand somewhat concerning the divisions of their dayes, *houres, weeks, &c.*

Their Day was two-fold: *Naturall*, containing *day and night*, and consisting of 24 houres: or *Artificiall*, beginning at *Sunne rising*, and ending at *Sun-set*. Of this is that, *Are there not twelve houres in the day? Iohn 11.9.*

The *Naturall* day was againe two-fold. *Civill*, a *working* day, which was destined for civill busines and works: this began at *Sunne-rising*, and held till the next *Sunne-rising*, *Matt. 28.1.* or *Sacred*, a *Festivall* or *Holy-day*, destined for holy exercises: this began at *Sunne-set*, and continued till the next *Sunne-set*

Their

Their night was divided into four *quarters*, or greater *hours*, termed four *watches*, each *watch* containing three *lesser hours*. The first they called *Caput Vigilantium*, the beginning of the watches, *Lam. 2.19.* the second was the middle watch, *Indg. 7.19.* not so termed, because they were onely three watches, as (a) *Drusus* would perswade, but because it dured till *midnight*. The third watch, began at *midnight*, and held til three of the clock in the morning. If he come in the second, or third watch, *Luk. 12. 38.* The last, called the morning watch, *Exod. 14. 24.* began at three of the clock, and ended at six in the morning. In the fourth watch of the night, *Jesus* went out unto them, *Mat. 14. 25.* These *Watches* also were called by other names, according to that part of the night which closed each watch. The first was termed *the evening*. The second *midnight*. The third *cock-crowing*. The fourth *the dawning*. *Ye know not when the Master of the house will come, at Even, or at Midnight, or at Cock-crowing, or at the Dawning, Marke 13.35.*

a *Drus. Indic.*
7.19.

The day was likewise divided into four *quarters*, as appeareth by the Parable of the Labourers hired into the Vineyard, *Matt. 20.* The first quarter began at six of the clock in the morning, and held till nine. The second quarter ended at twelve of the clock. The third quarter at three in the afternoon. The fourth quarter at six of the night. The first quarter was called the third hour, *vers. 3.* The second quarter the sixth hour, *vers. 5.* The third quarter the ninth hour, *vers. 5.* The last quarter the eleventh hour, *vers. 6.*

Where note, that the three first quarters had their names from the houre of the day, which closed the quarter (for they began their count of their lesser houres, from six a clock in the morning, and our 6,

b Erat autem primus ternarius à prima usque ad tertiam, *et* dicebatur prima hora, secundus erat à tertia, usque ad sextam, *et* dicebatur hora tertia, tertius erat à sexta usque ad nonam, *et* dicebatur sextus, quartus à nona usque ad undecimam, *et* dicebatur nona. Refellit hanc opinionem Tolemus, receptam licet à multis recessione (ut ipse ait) quoniam de undecima cuius meminit parabola, alium apud hos silentium. Fure valent à te Tolete qui excludunt undecimam, constanter tamen asserenda est contra te quadripartita diei sexta: about six a clock, John 19. 14. In the first place, understand by his crucifying, not his hanging on the Grosse, which was not till the sixth hour, Luke 23. 44. nor his expiration, which was not till the ninth hour, Mark 15. 34. but his examination under Pilate, at which time the people cryed out, Crucifie him, Crucifie him; and then the third and sixth hour will easily be re-

Some Expositors finding mention of the dawning of the day in this Parable, ver. 1. (b) They reckon the 4 quarters of the day after this manner. Hora prima, Hora tertia, Hora sexta, Hora nona. Where first they erre, in taking the Dawning of the day for the first hour of the day; for *et*, the Dawning, signifieth the last quarter of the night, called the Morning watch. Secondly, they erre in making the last quarter of the day to be the ninth hour, for what then shall become of the eleventh hour, mentioned in the same Parable?

By this division of the day into these four quarters, or greater hours, the Evangelists are reconciled touching our Saviours Passion. He was crucified at the third hour, Mark 15. 25. S. John intimateth his examination before Pilate, to have been Hora quasi sexta: about six a clock, John 19. 14. In the first place, understand by his crucifying, not his hanging on the Grosse, which was not till the sixth hour, Luke 23. 44. nor his expiration, which was not till the ninth hour, Mark 15. 34. but his examination under Pilate, at which time the people cryed out, Crucifie him, Crucifie him; and then the third and sixth hour will easily be re-

conciled

conciled, for these two houres immediately following one another, what was done on the third houre, might truly be said to be done about the sixth.

Lastly, this sheweth that the houres among the Jews were of two sorts: some lesser, of which the day contained twelve: others greater, of which the day contained four, as hath been above shewen: the lesser are termed *hours of the day*, are there not twelve hours in the day? *John* 11. 9. The greater some term *hours of the Temple*, or *houres of prayer*: Peter and John went up into the Temple, at the ninth hour of prayer, *Acts* 3. 1. But in truth there are but three hours of prayer, the third, the sixth, and the ninth. (c) The third instituted by Abraham, the sixth by Isaac, & the ninth by Jacob. The third hour the Holy Ghost descended upon the Apostles, *Act.* 2. 15. About the sixth, Peter went up to the house-top to pray, *Act.* 10. 9. At the ninth Peter and John went into the Temple, *Act.* 3. 1.

Drusus in praterit. Añ. 3. 1. Non fuisse ultra tres horas precationis in die apud Judæos, clare testatur David Kimchi.

From these greater houres of the day and night, the Canonical hours in use in the Roman Church, had their beginning; each Canonical houre containeth three lesser hours, so that in the whole night & day, there are eight Canonical hours. At six of the clock in the evening began the first, and that is termed *Hora vespertina*, or *vespertinum* simply (*officium* being understood) their *Vespertine*. At nine of the clock at night began the second, & that is termed *Completorium*, their *Completory*. At midnight began the third, *Nocturnum*, their *Nocturne*. At three of the clock in the morning, being their *Matutinum*, their *Matines*. The Canonick hours for their day-service were named, *Hora prima*, *tertia*, *sexta*, *nona*. Their first hour began from six of the clock in the morning, and held till nine; the third from nine till twelve,

Vid. Bellarm. de bonis oper. in part. l. 1. ca. 10.

the sixth from twelve til three, the ninth from three till six at night.

The Diall in use among the ancient *Jewes*, differed from that use among us: theirs were a kind of stairs, the time of the day was distinguished *not by lines*, but by *stops, or degrees*; the shade of the Sun every halfe houre moved forward to a new degree. In the Diall of *Abaz*, the Sunne went back מלכות *Magnoloth*, degrees or *steps*, not *lines*, *Isai.* 38.8.

Their weeks were two-fold: the one was *ordinary*, consisting of *seven dayes*; the other *extraordinary* and *Prophetically*, consisting of *seven years*, *Dan.* 9.24. The first is termed *Hebdomas diaria*, a week of dayes: the second, *Hebdomas annalis*, a week of years.

The *Hebrews* at first, measured their moneths according to the course of the *Sun*, whence they are called *Menses solares*: and then every moneth consisted of thirty dayes. The waters prevailed from the seventeenth day of the second moneth, *Gen.* 7.13. unto the seventeenth day of the 7th month, *Gen.* 8.4. that is, full five moneths. If we will number the dayes, they were an hundred and fifty, *Gen.* 7.24. Whereby it appeareth, that every moneth contained full thirty dayes. After the *Israelites* departure out of *Egypt*, then they measured their moneths by the course of the Moon; they are termed *Menses Lunares*: they contained either thirty dayes, and then they were called *Menses pleni*, full moneths: or twenty nine dayes, and then they were called *Menses cavi*, *Deficient moneths*.

¶ Vid. Kalendarium Hebraicum Munsteri. pag. 62.

The *Sun* exceedeth the *Moon* in her course eleven dayes, (c) hence every third or second year, one moneth was inserted. Now because the twelfth moneth in the *Hebrew Kalendar* was called *Adar*, hence when a moneth was inserted, the last was called *Veadar*, the *Second Adar*.

Before

Before their captivity in *Babylon*, they counted their moneths without any name, according to the number. The *First, Second, Third moneth, &c.* After their return from *Babylon*, they called them by these names :

1. <i>Nisan</i> , it was also called אֲבִיב <i>Abib</i> , which signifieth an ear of corn, in this month Barley began to be eared.	1	{ March. Aprill.
2. <i>Iiar</i> , it was also called יָאֵר which signifieth <i>beautie</i> , then the trees began to be <i>beautified</i> with buds and blossomes.	2	{ April. May.
3. <i>Sivan</i> .	3	{ May. June.
4. <i>Thamaz</i> .	4	{ June. Iuly.
5. <i>Ab</i> .	5	{ Iuly August.
6. <i>Elul</i> .	6	{ August. September.
7. <i>Tisri</i> , otherwise called <i>E-</i> <i>thanim</i> .	7	{ September. October.
8. <i>Marchesvan</i> , it was also called <i>Bull</i> .	8	{ October. November.
9. <i>Cisleu</i> .	9	{ November. December.
10. <i>Tebeth</i> .	10	{ December. Ianuary.
11. <i>chebeth</i> .	11	{ Ianuary. February.
12. <i>Adar</i> .	12	{ February. March.
<i>Keadar</i> .		

They answered to part of

Feasts, there were some Ceremonies used by them as preparatory to the Feast, others in their giving thanks; others in their gesture at Table.

The ceremonies preparatory were principally these three. 1 Salutation. 2 Washing the feet of the guests. 3 Pouring oyl on them.

Their Salutations were testified either by words, or some humble gesture of the body. By words, and then these were the usual forms, *The Lord be with you*, or *the Lord blesse you*, Ruth 2. 4. From the last of these, blessing is often taken in Scripture for saluting. If thou meet any, (e) blesse him not, or if any blesse thee, answer him not again, saith Elisba to Gehazi, 2 Kings 4. 29. The sense is, as our English renders it, *Salute him not*. Sometimes they said, *Peace be unto thee*, *Peace be upon thee*, *Go in peace*, and such like: *When ye come into an house, salute the same*; and if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you, Matth. 10. 12, 13. By gesture; their salutations were signified sometimes by prostrating the whole body; sometimes by kissing the feet, Luke 7. 38. commonly by an (f) ordinary kisse. Mo'es went out to meet his father in law, and did obeysance & kissed him, Exod. 18. 7. Moreover, Joseph kissed all his brethren, and wept upon them, Gen. 45. 15. This Saint Paul calleth an holy kisse, 1 Cor. 16. 20. Saint Peter, A kisse of charity, 1 Pet. 5. 14. (g) Tertullian calleth it, *Os- culum pacis*, A kisse of peace. These were kisser, which a Cato might give, and a Vestall receive: Of this sort the Jewes had (h) three kindes. (i) A kisse of salutation, which hath been specified by some of those former instances. (k) A kisse of valediction; Wherefore hast thou not suffered me to kiss my sons and my daughters, Gen. 31. 28. (l) A kisse of homage; the word signifieth.

^c Tertul. lib. 7. advers. Marcion.

^e Xenophon. de institut. Cyr. lib. 1. pag. 17. It. lib. 1. pag. 113.

^f Tertul. de orat. cap. 14.

^g Vide Drusium ad difficultiora loca, Exod. c. 12.

^h נשיקות, Ne-shikoth pbarum.

ⁱ Kim, Oscula pro-

^j pinquorum.

^k נשיקות, פרישות.

^l Ne-shikoth paributh, Oscula separationis.

^m נשיקות, גוריה.

ⁿ Ne-shikoth gedola, Oscula magnitudinis.

nifieth a *kisse of state or dignity*, but was to testify their *homage* and acknowledgement of their *Kings* Sovereignty. Then *Samuel* tooke a viall of Oyle, and powred it upon *Sauls* head, and *kissed* him, 1 *Sam.* 10. 1. And unto this they refer that in the second *Psalme*, *Kisse the Son lest he be angry*. These *salutations*, howsoever they were such, as were used mutually, sometimes in their meetings abroad upon the way, yet were they such, as were used also in their entertainment, as clearly appeareth by many of those fore-quoted examples.

i Lofio pedum
ante discubitu-
m non solum lu-
a is, sed &
gentibus ipfis
erat usitata: lo-
cus hic tuus est,
hic occumbe,
ferte aquam
pedibus. Plau-
tus Pers.

The second *Ceremony preparatorie* was (i) *washing their feet*. And the man brought the men unto *Josephs* house, and gave them water, and they did *wash their feet*, *Gen.* 43. 24. This office was commonly performed by servants, and the meanest of the family, as appeareth by our *Saviour Christ*, who to leave an example of humility behind him, *washed his Disciples feet*, *John* 13. 5. And *Abigail*, when *David* took her to wife, said, Behold, let thine hand-maid be a servant, to *wash the feet* of the servants of my Lord, 1 *Sam.* 25. 41. For this purpose they had certain vessels in readinesse, for such imployments: that which our *Saviour* used, we translate a *Bason*, *John* 13. 5. He powred out water into a *Bason*. The word *νῆλη*, there used, signifieth in generall a *Washpot*, and is there used for that which in strict propriety of speech, the *Grecians* termed *ποδῶν ἑστῶς*, (i) A *washpot for our feet*: Some may here make the question, whence this water was powred? I see no inconvenience, if we say, that there were usually in their dining roomes greater vessels, from which they powred out into lesler, according as they needed, of which sort it is not improabbly (k) thought that those water-pots were mentioned

k Strujs lib.
comv.

tioned, *Iohn 2.6.* There were set there *six water-pots* of stone, after the manner of the *purifying* of the *Jewes*. By *purifying* there, understand this complementall *washing* of which we treat: Now if we consider the washing of their hands, usuall and commendable in it selfe, though superstitiously abused by *Scribes* and *Pharisees*, and the washing of their feet before, and after meale, (for our *Saviour* washed his *Disciples Feet* after supper) which second washing, the *Hebrewes* say it was in use only at the *Passover*, there must needs be use of great store of water in their greater Feasts, and therefore no marvell, if many and capacious vessels stood in readinesse. Farther, we are to note, that as the office was servile and base, so the vessell: which observation giveth light to that, *Psal. 60. 2.* *Moab is my Wash-pot*; that is, the *Moabites* shall be basely subject unto me, as the pot in which I wash my feet.

The third *Ceremony preparatorie*, was *powring out of oyle*. A woman in the Citie brought an *Alabaster* box of oyntment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the haire of her head, and kissed his feet, and anointed them with the oyntment, *Luke 7. 37, 38.* It was also powred upon the head, whence in the same place, *Christ* challengeth the *Pharisee* which entertained him, *Mine head with oyle thou didst not anoint, vers. 46.* *Psal. 23. 5.* *Thou anointest mine head with oyle.*

After these ceremonies of preparation had been performed, then they proceeded to giving thanks. The Master of the house sitting downe together with his guests, took a cup full of wine in his right hand, and therewith began his consecration, after this manner,

ברוך אתה
ו' אלהינו
העולם
כורפור
חננו
Benedictus sis
tu Domine Deus
noster rex
mundi, qui cre-
as fructum
vitis.
הויה
ברכה

ברכה
הויה
Benedictionem
panis. Drusius
in N. T. part. i.
altera. p. 78.
הכיצד *

o Non tam cœ-
nam cœnant
quam discipli-
nam. Tertul.
Apolog. c. 39.

(1) *Blessed be thou O Lord our God, the King of the world, which createst the fruit of the vine.* Having said thus, he first lightly tasted of the wine, and from him it past round the table. This grace or thanksgiving, they call (*m*) *Bircath haiain*, the blessing of the cup. With this *Christ* himselfe seemeth to have begun his supper; He tooke the cup, and gave thanks and said, *Take this and divide it among your selves, for I say unto you, I will not drinke of the fruit of the vine, untill the Kingdom of God shall come, Luke 22. 17, 18.* After the blessing of the cup, the Master of the house took the bread, which they did *Scindere*, but not *Abscindere*, lightly cut for the easier breaking thereof, but not cut in sunder; and holding this in both his hands, he consecrated it with these words, *Blessed be thou, O Lord our God, the King of the world, which bringest forth bread out of the earth.* This consecration of bread, they termed, (*n*) *Bircath halechem*. After the consecration, he brake the bread, (whence the master of the house, or he who performed these blessings in his stead, was termed *Habotseang* (i) the breaker;) the bread being broken, he distributed to every one that sate at the table a morsell, which being done, then they began to feed upon the other dishes that were provided. This rite of blessing both the cup and the bread, they observed only in their solemn Festivals, otherwise they consecrated the bread alone, and not the cup. In their Feast time, they seasoned their meat with good conference, such as might either yeeld matter of instruction, or exercise their wits; which practice was also observed in their *Christian love* (o) feasts. Of the first sort, was that parable proposed by our blessed Saviour at a Feast, *Luke 14. 7.* Of the second, was *Sampsons* riddle, which hee proposed unto his companions,
Judges

Judges 14. 12. At the end of the Feast, they againe gave thanks, which was performed in this manner, either by the *Master of the house* himselfe, or by some guest, if there were any of better note at the table: he taking a cup of wine in both his hands, began thus, *Let us blesse him who hath fed us with his own, and of whose goodnesse we live*: then all the guests answered, *Blessed be he of whose meat we have eaten, and of whose goodnesse we live.* This grace they called (p) *Bircath Hamazon.* (q) And this is thought to be the cup wherewith *Christ* after Supper commended the mysterie of his blood to his Disciples: after this, he which began the thanksgiving proceedeth, *Blessed be he, and blessed be his name, &c.* annexing a longer prayer, in which he gave thanks: First, for their present food, Secondly, For their deliverance from the *Egyptian* servitude. Thirdly, for the covenant of circumcision. Fourthly, For the Law given by the ministerie of *Moses*. Then hee prayed that *God* would have mercy, 1 On his people *Israel*. 2 On his own City *Jerusalem*, 3 On *Sion* the tabernacle of his glory, 4 On the *Kingdome* of the house of *David* his anointed, 5 That he would send *Elias* the Prophet, Lastly, that hee would make them worthy of the dayes of the *Messiah*, and of the life of the world to come.

This prayer being ended, then all the guests which sate at the Table, with a soft and low voice, said unto themselves in this manner, *Feare the Lord all ye his holy ones, because there is no penury to those that feare him; the young Lyons doe want and suffer hunger, but those that seeke the Lord want no good thing.* Afterward hee which began the thanksgiving, blessed the cup in the same forme of words, as he used at the first

ברכת
הזון
q Vid. P. Fag.
in prac. Hobr.

sitting down; saying, *Blessed be thou O Lord God, the King of the world, which createst the fruit of the Vine:* And therewith he drank a little of the wine, and so the cup passed round the table. Thus they began and ended their Feasts, with the blessing of a cup: this cup they termed, כוס הילל *Cos hillel*, *Poculum venerationis*, A cup of thanksgiving: and both these cups are mentioned by Saint Luke, and which is worth our observation, the words of Consecration, whereby it was instituted, as part of the blessed Sacrament in the New Testament, were added only to the last cup. *This cup is the New Testament in my blood, which is shed for you.* After all this, they sung (S) Hymnes and Psalms, which

f Scalig. de e-
mend. Temp. l. 6
p. 273.

t Moses Korfen-
sis fol. 118. c. 1.
u Sebastian.
Munster. Mat.
26.

* It. prac. Heb.
per Fagium
editas.

also was practised by our blessed Saviour, Mark. 14. 26. So that howsoever he used not any superstitions either then practised, or since added by after Jewes, (as the drinking of (t) four cups of wine, (u) or the breaking of the bread with all ten fingers, in allusion to the ten Commandements, &c.) yet in the beginning and ending, we see his practise suitable with theirs. If any desire a larger discourse of these blessings, noted out of the *Rabbines*, let him read * P. Fagius his Comment on Deut. 8. 10. From whom I have borrowed a great part of what herein I have delivered. If any shall here object, that I seem to make the blessed Sacrament of our Lords body and blood, a Jewish Ceremony, I answer, no; For as a kind of initiatory purification by water, was used before by the Jewes of old, & no *Proselyte* was admitted into the Church of the Jewes, without this purification: yet it was no more a Sacrament to them, than Circumcision was to *Turks* and *Saracens*. Thus neither was breaking the bread *Sacramentall* to the Jew, but then it became a Sacrament, when Christ said of it, This

is.

is my body. This cup is the *New Testament* in my blood, &c. *Luke* 22. 19. The *Jewes* could not say, The cup of blessing which we blesse, is it not the Communion of the blood of Christ? *1 Corinthians* 10. 16.

The last thing considerable in their *Feasts*, is their *gesture*. In the dayes of our *Saviour*, it is (y) apparent that the *gesture* of the *Jewes* was such as the *Romans* used. The table being placed in the midst, round about the table were certain beds, sometimes two, sometimes three, sometimes more, according to the number of the guests; upon these they laid downe in manner as followeth. Each bed contained three persons, sometimes four, seldome or never more. If one lay upon the bed, then he rested the upper part of his body upon the left elbow, the lower part lying at length upon the bed: but if many lay on the bed, then the uppermost did lye at the beds head, laying his Feet behind the seconds back: in like manner the third or fourth did lye, each resting his head in the others bosom. Thus *Iohn* leaned on *Iesus* bosome, *Iohn* 13. 23. This, first, is an argument of speciall love towards him, whom the *Master* of the house shall take into his own bosome, *Iohn* he was the beloved *Disciple*. Secondly, an argument of parity amongst others, resting in one anothers bosome. Many shall come from the East and West, and shall sit down with *Abraham*, and *Isaac*, and *Iacob*, *Matt.* 8. 11. And where shall they sit? In *Abrahams* bosome, *Luke* 16. 22. that is, they shall all sit at the same table, be partakers of the same glory. Thus *Christ*, he was in the bosome of his Father, *Iohn* 1. 18. that is, in the *Apostles* phrase, Hee thought it no robbery to be equall with his Father. Their tables were certainly circular or round, whence their

y Voces quibus
usi sunt Evan-
gelistæ sonant
accubitus non
sessionem, ἀνα-
κλιθῆναι; *Luc.* 22
ἀνακλιθῆναι
26. καὶ ἀνακλι-
θῆναι, *Luc.* 14.
ἀνακλιθῆναι,
Mat. 14

זחבב

Discubitus. cu-
jus radix est
זחבב circum-
ivit, Ambivit.

a Philo Ind. p.
388.

b Vetusissimus
mos erat super,
lanatis pellibus
discumbere. qui
poterat pelle-
re addere, dives
erat. Ovid.

their manner of sitting was termed (z) *Mesibah*, a *sitting round*; and their phrase of inviting their guests to sit down, was, *sit round*: We will not sit round untill he come hither, 1 *Sam.* 16. 11. Again, Thy children shall be like Olive plants *round* about thy table, *Psal.* 128. 3. This custome of lying along upon a *bed*, when they took their meat, was also in use in *Ezekiels* time, Thou satest upon a stately *bed*, and a table prepared before it, *Ezek.* 23. 41. (a) And whether this were the custome of the Ancient *Hebrewes*, I leave to be discussed by others. But unto this doth *Amos* allude, They laid themselves downe upon clothes laid to pledge by every Altar, *Amos* 2. 8. That is, the (b) garments taken to pledge they use instead of *beds*, when at their Altars they eat things sacrificed to Idols: Yea, the plucking off their shooes when they went to table, implyeth this custom of lying at table, to have bin very ancient. The plucking off their shooes seemeth to have bin generally received, when they were in *Ægypt*; for this cause is it, that they had a strict charge in eating the *Passcover*, to have their shoos on their feet for greater expedition. The reason why they usually pluckt them off, was, for the clean keeping of their beds, on which they lay. Here seeing the rule of observing the *Passcover* requireth that it should be eaten with their shooes on their feet, which argueth rather *standing* then *lying upon a bed*: it may be demanded whether *Christ* transgressed not against the first institution thereof, in the manner of his sitting at the table? *Tremellius* answereth thus, and in my mind fully: (c) We must know, saith he, that *Exod.* 12. it was commanded after what manner, they ready to depart out of *Ægypt*, should eat the *Passcover* at that time, for the necessity

necessity of that time so required, namely, an hasty eating thereof: but afterward in the Law, where it is commanded that this ceremony of the *Paschall* should be renewed every year, those words are not added. Wherefore all the *Hebrew Doctors*, both ancient and moderne, doe teach with one joynt consent, that the commandement of *sprinkling the door posts with blood*, of *having on their shoes*, of *girding their loynes*, of *taking staves in their hands*, and *eating the Lambe in haste*; did not extend it selfe to the generations following, but only to have concerned that very night, wherein they departed out of *Aegypt*: (d) Yea, it was ancient tradition amongst them, that when they did in after times eat the *Passeover*, they would sit downe, or leane upon a bed, as our *Saviour* and his *Disciples* did, in token of their deliverance obtained.

d Talmud.
tract. de Pas-
chate. vid. Tre-
mel. loco superi-
us citato.

The parties that gave entertainment at their *Feasts* were two: 1. (e) The *Master of the house*. 2. The *Master of the Feast*; They differed thus, the *Master of the house* was termed בעל הבית *Baal habeth*, διοικωνος *Pater familias*. The *Master of the Feast* was termed בעל משתה *Baal mischte*, αρχιτροικωνος *Triclinii præfectus*. The *Master of the Feast* was the chief servant attending the *Master of the house* in time of the Feast. Others adde a (g) a third sort, whom they would to be *Præfetti morum*, in *Greek* they were termed διοικηται. Their office was thought to have been the inspection of the guests, that none should disorder themselves by drinking too much, whence they were called οφθαλμοι, *the eyes of the feast*. Such kind of officers were in use in *Ahasuerus* his court, *Esther*. 1. 8. and likewise among the (h) *Athenians*, but whether any such belonged unto the *Jewes* is justly doubted.

e Vid. Casaubon
exercit. p. 278.

g Gaudentius
Brixianus. vid.
Casaubon. ibid.

h Athenæus. l.

10.
The

- The ancient Jewes, they were both hospitall ready to entertain, and also liberall in their entertainment: their hospitality is commended thorowout the Scripture, though now it be grown out of use among them, as appeareth by that proverbial speech concerning the entertainment of a Friend: (1) *That the first day he is Oreach, a guest: the second Toreach, a burden: the third Barach, a runnagate.* Their liberality appeared by remembring the poor at their Feasts, by sending them portions. Send portions unto them for whom nothing is prepared, *Nehem. 8. 10.* This was afterward practised by Heathens, who in their solemne Feasts did not only entertaine their guests for the present, but did also allow them certain junkets to carry away with them. These they termed ἀποδοῖναι: and likewise unto their friends who were absent, they sent portions, which they termed μισθας. This observation giveth light to that *Canon* in the *Laodicean Councell*, which forbiddeth *Christians* in their love Feasts, μισθον ἀποδοῖναι, to send portions, the reason of which prohibition, I conceive to be three-fold: First, that *Christians* might not symbolize with *Heathen* people. Secondly, That none presuming that their portions should be sent them, might absent themselves. Thirdly, that those present (especially the poorer sort as it often falleth out) might not be injured, by having the best of their provision sent away in such portions.

Here we may note for conclusion, that as the time of their supper was toward the evening, and then they gave greatest entertainment; So the time of their dinner was about the sixth houre of the day, that is, as we count, about noone. Kill meat and make ready, for the men shall eat with me at noone,

Gen.

חֹפֶס

Hopes

חֹפֶס Onus

כִּרְחֻם Profu-

gus Buxtorf.

Synag. cap. 32.

p. 493.

k Moris erat

u eteribus

in convivijs

μισθας mit-

tere absentibus

amicis. Theo-

phrastus c.

μισθας μισθας

μισθας. Idem

testatur Plut.

in Agesilao,

μισθας μισθας

μισθας τῶν

λοις ἀπὸ τῶν

πρὸς μισθας

μισθας.

Eundem mo-

rem Iudaeis in

usu fuisse

testantur sacra

litera Nehem. 8

10. ἀπὸ τῶν

μισθας.

Gen. 43. 16. Peter went up upon the house to pray about the sixth houre, then waxed he an hungred, and would have eaten, but whiles they made something ready, he fell into a trance, Acts 10. 9, 10.

Moreover wee may here note the difference between those three cups mentioned in Scripture, *ποτήριον τῆς εὐλογίας*, 1 Corinth. 10. 19. The cup of blessing, and this is applyed to those severall cups used in their solemn Feasts, because of those blessings or thanksgiving annexed. Secondly, *ποτήριον ἡς παρακλήσεως*, Jer. 16 7. The cup of consolation, this was so called because it was sent by speciall friends in time of mourning, as intending by this drinking to put away sorrow and grieve from the mourner. Thirdly, *ποτήριον σωτηρίας*, Psal. 116. 13. The cup of salvation, this was used commonly after their peace offerings, which were vowed in way of thankfulness for benefits obtained. Whence the Seventy Elders commonly translate a peace offering *εὐχάριστος*, a sacrifice of salvation, or salvation it selfe.

CHAP. III.

Of their Sabbath.

THE word שַׁבָּת, Sabbath, from whence our English word Sabbath is derived, signifieth rest, and is applyed to all *solemne festivals*. They polluted my Sabbaths, Ezek. 20. 21. that is, my Feasts. Sometimes it is applyed to the whole week *Injuno bis in Sabato, I fast twice in the week*. Sometimes, and that most frequently, it is used for that seventh day which God had set apart for his own service. This last was holy, either by a simple holiness which be-
 O longed

to it, as was the seventh day; or else by a double holiness occasioned by some solemn Feast upon the same day, and then it was called, *Sabbatum magnum*, a great Sabbath, *Iohn* 19. 36. For on that Sabbath day of which *S. Iohn* speaketh, the Feast of the Passover happened that year.

The week dayes are termed by the Hebrews, חולים *Cholim*, prophane dayes, by the Greek *κοινὰ working days*, but when they speak of them altogether, *μεταξύ σαββάτων*, the space of time between the two Sabbaths. (a) This was the time upon which the Gentiles desired to hear Paul, *Acts* 13. 42. In respect of the different degrees of holiness on dayes, the Sabbath day is not unfitly compared to a Queen, or rather to those whom they termed *Primary wives*; other Feast dayes to *Concubines*, or *half-wives*, working dayes to *hand-maids*.

The Sabbath began at (b) six a clock the night before, this the Grecians called *μεσσηνία σαββάτου*, the Hebrews * *Biath haschabbath*, the entrance of the Sabbath.

The preparation to the Sabbath began at (c) three of the clock in the afternoon, the Hebrews called this *ערב השבת Gnereb haschabbath*, the Sabbath eve. By the ancient Fathers it was called (d) *cæna pura*, the phrase is borrowed from Pagani, whose Religion taught them in their sacrifices to certaine of their Gods and Goddeses, to prepare themselves by a strict kind of holiness, at which time of their preparation they did partake of a certaine supper, which as it consisted of choice meats, such as those Heathens deemed more holy than others: so it was eaten with the observation of holy rites and ceremonies; hence they themselves were said at this time of their preparation, to be *In casto*, and their preparatory Supper, termed, *Cæna pura*. Thus we see the reason why the

a Scalig. de emend. Temp. l. 6. p. 261. Item *Bexa* in hunc locum.

b Scalig. de emend. Temp. l. 6. p. 269. * השבת פנה
c Joseph. Antiq. l. 16. c. 10.

d In ritibus Paganorum *cæna pura* appellabatur *cæna illis* *aponi solita*, qui in casto erant, quod Græci dicunt *αἵνιδιον*, vel *αἵνιδιον*. *Isaac. Casaubon Exercit. 16. p. 661.*

the *Fathers* called the *Sabbath-eve*, *Cenans puram*. By the *Evangelists* it was called *μεσσηνία*, *A preparation*, *Marke* 15.42. For distinction sake, we may call that foretime of the day *μεσσηνία*, *Afore Preparation*. For the whole day was a kind of preparation, as will appear by the particulars then forbidden. First, on this day they might goe no more than three *Parasaths*; now a *Parfa* contained so much ground as an ordinary man might go ten of them in a day. Secondly, Judges might not then sit in Iudgement upon life and death, as is shewn in the Chapter of Translation of Feasts. (e) Thirdly, all sorts of Artificers were forbidden to work, only three excepted, *Shooemakers*, *Taylors* and *Scribes*, the two former for repairing of apparell, the other for fitting themselves by study to expound the Law the next day, and these were permitted but halfe the preparation time to work.

e Casaubon.
Exercit. 16.
p. 477. ex Mi-
chlol, Kimchi.

The best and wealthiest of them, (g) even those that had many servants, did with their own hands further the *preparation*; so that sometimes the Masters themselves would chop herbs, sweep the house, cleave wood, kindle the fire, and such like.

g Buxtorf. Sy-
nagog. Iud. cap.
10. ex Talmud.

In old (h) time they proclaimed the *Preparation* with noise of trumpets, or horns; but now the moderate *Jewes* proclaime it by the *Sexton*, or some under Officer of the Church, whom they call *שליח צבור* *Scheliach tsihbhur*, The *Messenger of the Congregation*.

h Buxtorf. Syna-
gog. Iud. Ibid

Concerning the sanctification of the *Sabbath* day it selfe, in corrupter times some things the *Jewes* added over and above that which God commanded. In other things they took liberty where God granted none. In the first, they were *superstitious*; in the second, *sacrilegious*.

They took liberty. There were two thousand cu-
bits

bits between the *Arke* and the *campe*, when they marched, *Iosb.* 3, 4. and in probability, the same proportion was observed when they rested: this distance of ground some interpret to be one mile, some two: some measuring it according to a lesser, others according to a longer cubit, which they term a *Geometricall cubit*: but all agree in this, that these two thousand cubits were a *Sabbath days journey*, though none, as I know, have observed the reason why it was so called, which I take to be this; On the *Sabbath day* they were all to repair to the place of Gods publick worship, which was two thousand cubits distant from those who camped neere: Hence follow foure propositions. First, that two thousand cubits any where, by proposition might be called a *Sabbath dayes journey*. Secondly, that to those who dwelt in the Camps more remote from the *Arke*, a *Sabbath dayes journey* was more than two thousand cubits. Thirdly, that it is now lawfull on the *Sabbath day*, to joyne with the Congregation in the place of Gods publick worship, though remote. Fourthly, that it was unlawfull for the *Jewes*, hereupon to take liberty to walke idly whither they would, if it were not more than two thousand cubits, pretending it to be but a *Sabbath dayes journey*.

They added unto that which God commanded. 1 God said, Remember to keep holy a seventh day: In which words God sanctified one day to be *Sabbath*. This addition of time was *two-fold*: some began the *Sabbath* sooner than others; this was done by the *Jewes* dwelling at *Tyberias*, because they dwelling in a valley, the Sunne appeared not to them so

soone

i *Hospiniau. de thum*, (i) they added *Sabbatum*, so they termed that additament of time which they annexed to the *Sabbath*.
Orig. *fest. c. 3.*

soone as it did to others. Some again continued the Sabbath longer than others, this was done by those dwelling at *Tsephore*, a Citie placed upon the top of a mountaine, so that the Sun shined longer to them, than it did to others, thus both of these did *Addere de profano ad sacrum*; Adde somewhat of the working day, immediately going before, or immediately following after: none diminished of the Sabbath.

(k) Hence R. Iose wished that his portion might be with those that began the Sabbath with those of *Tiberias*, and it ended with those of *Tsephore*. k Euxtorf. Comment. Masoret. cap. 4. ex Musar.

2 God said, To morrow is the rest of the holy Sabbath unto the Lord, bake that ye will bake, and seethe that ye will seethe, *Exod. 16. 23*. This command was proper to the time of (l) *Manna*, the reason is there alledged, why they should prepare that day for the morrow, because upon the Sabbath day they should not find it in the field. The *Jewes* extend this command to all ages, and therefore they dressed no meat this day; this haply was the reason, that the *Heathen* people thought they (m) fasted on the Sabbath; though I deny not but this error might be occasioned in part from that phrase, *Ieiuno bis in Sabbato*. l lun. & Tremel in Exod. 16. m Sueton. August. c. 76. de jejun. Sabbat. Vid. Martial. 4. Epig. 4.

3 God said, Yee shall kindle no fire thorowout your habitations on the Sabbath day, *Exod. 35. 3*. This commandement was onely concerning fire for the furtherance of the worke of the *Tabernacle*, (n) for therefore is the Sabbath mentioned in that Chapter, to shew that the work of the *Tabernacle*, ought to give place to the Sabbath. The *Jewes* hence gather that it is unlawfull to kindle any fire at all on this day. n Vatablus in hunc locum. Item. Trem. & Iunius.

4 God said, in it thou shalt do no manner of work. This the *Jews* understood without any maner of exception. (o) Hence they held it unlawfull, to roast an apple, Sabbath. o Hospinian. de Orig. fest. c. de apple, Sabbath.

p Ioseph. l. 12.
cap. 8.

q Ioseph. l. 14.
cap. 8.

apple, to tuck an herbe, to clime a tree, to kill or catch a flea. Hence they thought it unlawfull, to defend themselves being assaulted by their enemies on the Sabbath day, by this means twice they became a prey unto the enemy. (p) First, unto *Antiochus*, whereupon *Mattathias* made a decree, that it should be lawfull upon the Sabbath to resist their enemies, which decree againe they understanding strictly, as if it did only give leave to resist, (q) when they were actually assaulted, and not by any labour that day to prevent the enemies raising of Rams, setting of Engines, underminings, &c. They became a prey the second time to *Pompey*. For the right understanding therefore of this command, we are to know that three sorts of servile works were allowed.

1 *Works of charity: God*, that allowed them to lead their Oxe and Ases to water on the Sabbath, *Luc. 13.* to make their lives more comfortable, much more allowed man liberty to dress convenient food for himselfe and his Family, that they might the more comfortably performe holy duties. *Christ* healed on the Sabbath; therefore visiting the sick, and the use of the *Physician*, was both then & now lawfull

2 *Works directly tending to Gods worship*, not only killing of sacrifices, and circumcising of children on that day was allowed, but the *Priest* might lawfully blow their trumpets and hornes on the Sabbath day, for the assembling of the people, *Num. 20. 2.* And the people might warrantably go from their houses to the place of Gods publick worship. By proportion it is now warrantable for *Christians*, to ring bells, to assemble the people together on the Lords day, to take journies, to joyn with the publicke congregation, or preach the Word. Of these we may say, though

though they are in their own natures bodily labors, yet the Temple which was sanctified did change the nature of them, and make them holy, *Matth. 23. 17.* Or as the *Jewes* say concerning the overthrow of *Ierico*, which according to their writings fell on the sabbath day: (r) *He which commanded the Sabbath to be sanctified, commanded it also to be prophaned.*

מי שצוה
על השבת
צוה לחלל
שבת

3 *Works of absolute necessity*, as the defending ones selfe against his enemy, and others of like nature: concerning with the *Jewes* have a saying, (s) *Perill of life drives away the Sabbath*, And the *Christians*, with a little change of a more common proverb, say, *Necessitas non habet ferias*; *Necessity hath no Holy-dayes.*

K, D. Kimchi in
Iosh. 6.
מסכנייה
נפס דרחוק
שבת

CHAP. IV.

Of their Passover, and their Feast of
unleavened Bread.

SOME of the *Fathers* have derived the word (a) *Pascha*, from a *Greek* verbe signifying to suffer, because the sufferings and *Passion* of our *Saviour* are celebrated about that time. (b) This opinion *Augustine* justly confuteth, for the word is originally an *Hebrew* word, signifying to *passee by*, to *leap*, or *passee over*. The *Etymologie* is *Gods* own. It is the sacrifice of the *Lords Passover*, which *passed over*, &c. *Exod. 12. 27.*

The word *Passover* in *Scripture* hath three acceptations. First, it is taken from that yearly solemnity, which was celebrated upon the (c) *fourteenth day of Nisan*, otherwise called *Abib*; you may call it the *Passover of the Lambe*, because on that day toward

a *Tertul. ad-
vers. Judaic. c.
10. It. Ambros.
lib. de Myster.
Pasch. cap. 1. 1
b Aug. in titul.
Psal. 68.*

c *E. Theologia
non pauci, omnia
que ad 14.
noſtem perti-
nent 150. at-
tribuant; quem
errorem haufe-
runt ex turbu-
dis Rabbino-
rum lacunis, I
qui hodie eun-
dem errorem
errant, teste
Scaliger. de
emend. Temp.
l. 6. p. 270.*

the

the evening, the *Israelites* were commanded according to their families to roast a *Lambe*, and eat it in their private houses. Secondly, it signifieth that yearly Festivity which was celebrated on the fifteenth of *Nisan*, it may be called the *Passcover* of sheep and bullocks, *Dent.* 16. 2. Otherwise wee may call it the *Feast of the Passcover*; as the fourteenth of *Nisan* was called simply the *Passcover*. In the fourteenth day of the first moneth, is the *Passcover* of the Lord, and in the fifteenth day of this moneth, is the *Feast*, *Num.* 28. 16, 17. Toward this *Feast* we are to understand that *Josiah* gave unto the people such a multitude of sheep, Lambs, Kids, and Bullocks. Thirdly, it is taken for the whole solemnity, beginning the fourteenth of *Nisan*, and ending the one and twentieth of the same moneth. Now the *Feast of unleavened bread* drew nigh, which is called the *Passcover*, *Luke* 22. 1. So that in this acception is contained the *Feast of unleavened bread* also, notwithstanding, in proper speaking, the *Feast of unleavened bread* was a distinct *Feast* from the *Passcover*.

First, the *Passcover* was to be kept on the fourteenth day of the first moneth, at even: This was their second Sacrament, in which although they were injoyed to eat unleavened bread with the *Lambe*, yet the *Feast of the unleavened bread* began not till the morrow following, being the fifteenth day of the same moneth, and lasted seven dayes, of which only the first and last were holy convocations, wherein they might doe no servile work, *Levit.* 23. 5, 6, 7, 8.

Secondly, the *Passcover* in the age following its first institution, might not be killed and eaten in any other place, save only where the Lord did chuse to place his name, which afterward was at *Jerusalem*: but the feast of unleavened bread, the *Hebrews* thought themselves

themselves bound to keep in every place wherefoever they dwelt, if they could not be at *Ierusalem*: and (d) *eating of it*, they say, depended not upon the *easing of the Passover*, but it was *commandement by it selfe*

ל
חלה אברלה
וד בקרבו
הפסה
אלאזו מצוה
עצמה

The *Rites and Ceremonies* observed by the *Jewes* in the eating of this Sacrament their *Paschall Lambe*, agreed with those generall ceremonies used in their *solemne Feasts*. They *blessed the cup*, and *blessed the bread*, and *divided* amongst the *guests*, and *washed the feet* of those that sat at the table, as is shewne in the *Chapter of Feasts*. The particulars in which it differed from other *Feasts*, are delivered in those *interrogatories*, or *questions* proposed in way of *Catechisme*, by some child, at the time of eating their *Passeover*, or rather in the answer made unto the child by him that blessed the table. The question was thus, What meaneth this service? The form of the answer was, (e) How different is this night from all other nights? for all other nights we wash but once, in this twice; (thus *Christ* when Supper was ended, washed his *Disciples feet*) in all other nights we eat either leavened or unleavened bread, in this only unleavened; in other nights, we eat any sort of herbs, in this night bitter herbs: in all other nights we eat and drinke either sitting or lying, but in this we lye along. Then he proceedeth to declare, that the *Passeover* was in respect that the Lord *passed over* the houses of their *Fathers* in *Egypt*. Secondly, he held up the bitter herbs in his hand and said. These bitter herbs which we eat, are in respect that the *Egyptians* made the lives of our *Fathers* bitter in *Egypt*. Thirdly, he held up the unleavened bread in his hand, and said, This unleavened bread which we eat, is in respect that the dough of our *Fathers* had

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fermento &
Azy mo. c. 6.
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not time to be leavened, when the Lord appeared unto them, and redeemed them out of the hand of the enemy. This kind of *Catechiſing* they ſay is commanded, *Exod. 12. 26.* They called it חגגה *Haggada*, (1) *Annunciatio*, the declaration or ſhewing forth of the *Pasſeover*. Hence the *Apoſtle* borroweth his phraſe; As often as ye ſhal eat this bread, and drink this cup, ye ſhall declare or ſhew forth the Lords death, *1 Corinth. 11. 26.*

Concerning this *Lambe* they are charged thus, Vpon the tenth of *Ahib* every one ſhall take a *Lamb* for an *houſe*, a male for the firſt yeare, without blemiſh, and this he kept untill the fourteenth day of the ſame moneth, *Exod. 12. 3. &c.* The *Lambe*: it was either of *ſheep*, or *goats*. For an *houſe*: the whole body of the *Iſraelites* was divided into twelve tribes, the tribes into families, the families into houſes; if the houſe were too few for the eating of the *Lambe*, then the next neighbour joyned with them in the eating thereof. The whole company was termed *eccleſia*, in the ſame ſenſe *S. Mark* uſeth *ἐκκλησία*, and *ἑκκλησία*, *Mark* the ſixth. All theſe words ſignifie a ſociety, or company of gueſts, ſo many as can ſit at the ſame table: the latter word properly ſignifieth a bed in a garden, and thus in the *Gospel*, the whole multitude ſitting on the graſſe, ſeeme to be compared unto a *Garden*, and their ſeverall ſocieties or companies, unto ſo many beds in the garden. The number of communicants in this *Paschall ſociety* (f) was never leſſe then ten, nor more then twenty. It followeth in the text, *A male*, to note the maſculine & peerleſſ vertue of our Saviour, whom it did typically ſhadow forth. (g) *Of gicum*, quale in the firſt year; which phraſe they interpret thus, That the *Lambe*, after it was eight dayes old and forward,

was

f Ioseph. de bello
Iud. l. 1. c. 17.

g Hebraice

חגגה

Filium anni.

Sunt qui distin-
guunt inter

Filium anni &

Filium anni

sui. Filium anni

interpretantur,

qui annum u-

num agit, nec

minor nec ma-

ior. Filium vero

anni sui, qui est

in anno primo,

licet cum non-

dum abſolverit.

Sed Aben Eſra

negat abſque

Cabala poſſe

ſciri quis fit

ſilius anni sui,

nam fieri poſſit,

inquit, ut fit

Vau addititi-

um ſive pa-go-

gicum, quale in

חגגה & ſi-

milibus

was allowable to be offered for the Passeeover, but not before, because it is said, *When a Bullock, or a sheepe, or a Goat, is brought forth, then it shall be seven dayes under the damme, and from the eighth day and thenceforth, it shall be accepted for an offering made by fire unto the Lord, Levit. 32. 27.* And the reason of this Law, some of the Hebrews have thought to be, (b) because in their opinion nothing in the world was absolutely perfect, untill a Sabbath had past over it: Moreover if it were an houre elder than a year, it was unlawfull, because it is said, *A male of the first year, without blemish*, as well to admonish the Israelites, of their own personall integrity, as to signifie the absolute perfection of him who was in truth the Lamb of God. And this he kept till the *fourteenth day of the same moneth.* The Rabbines (i) affirme four causes of this: First, because otherwise through the multitude of busineses, at the time of their departure they might forget the Paschall Lambe: Secondly, that in this four dayes space they might have the more certaine knowledge of the Lambs perfection. Thirdly, that by beholding the Lamb so long before their eyes, they might have the better occasion in that face, both to recount with themselves Gods mercy in their deliverance from Egypt, and also to instruct and Catechise their children in that point: for which respect, it was a received tradition amongst the Jewes, that during the space of these four days, their Lambe was tyed to their bed-posts. Lastly, that in this time of preparation, they might thoroughly fit and addresse themselves for the oblation.

*h Vid, Munster
ad Levit. 22.*

*Hospinian de
Orig. fest. ca. 3.*

The time when the Paschall Lambe was to be slaine was at the Evening, *Exod. 12. 6.* Or as the Originall

Aben. Ezra
Exod. 12.

d R. David. in
Radic. hoc
etiam colligi
potest ex Pirke
Aboth. c. 5.

m Talmud.
traſt. de paſ-
chate. c. 5. in
initio.

reads, *between the two evenings*. Here Divines move the question, what part of the day should be understood by this phrase. Some distinguish the *two evenings* thus; That there was (k) *Vespera Solis*, the Evening of the Sunne, namely, when the body of the Sun setteth: And *Vespera luminis*, the Evening of the light, when the beams and shining of the Sun is also gone from off the earth: The space of interim between these *two evenings*, is thought to be one houre, and the third part of an houre; in which space of time, they say, the Paschall Lambe was slaine. (l) Others admit a greater latitude, and distinguish thus; There is, say they, *Vespera declinationis*, the Evening of the Sun declining; and *Vespera occasus*, the Evening of the Sunne setting; and their meaning is, that their Pasſeover was offered in this inter-mediate time, between noon and night. This latter answer seemeth most agreeable to the truth. First, because by this speech we must understand a latitude of time, wherein might be offered not only the Pasſeover, but the daily Evening Sacrifice also, for even that likewise was commanded, *Inter duas Vesperas, between the two Evenings*, Num. 28. 4. Now this might be offered in the former part of the afternoon. (m) The manner of their sacrificing in regard of this time we find thus registred, if wee count the hours according to our usual cōputations; the daily sacrifice of the evening Lamb, was usually slain between two and three; it was offered between three and four: upon the Pasſeover-eve it was slain between one and two; it was offered about halfe an houre before three: but if their Pasſeover-eve hapned to be the same with their Sabbath-eve, then the daily Evening sacrifice was slain between twelve and one, it was offered halfe an houre before two; and afterward the Pasſeover. Secondly,

condly, this agreeth with the oblation of the true Paſchall Lambe, for as the time of his crucifying began in the third hour of the day, with the daily morning ſacrifice, *Mark. 15. 25.* ſo it ended at the ninth houre, *Mark 15. 34.* which was the time of their ordinary evening ſacrifice; but upon their Paſſeover eve, it was the time when their Paſchall Lambe was ſlaine.

Furthermore, the Lambe was to be eaten with bitter herbs: the reaſon of this command, is, that thereby they might be moved to thankfulnes towards God, for their deliverance from the Egyptian bondage, in which their lives were made bitter unto them, *Exod. 1. 14.*

Theſe bitter herbs they dipt in a certain ſauce thick like Muſtard, called * *Carofeth*, (n) which thick ſauce (ſay they) was a memoriall of the day wherein they wrought in Egypt. (o) This is thought of ſome to be that wherein Chriſt dipt the ſop, which he gave to Judas. Of this ſauce the Hebrews write thus, (p) they uſed to dip the unleavened bread in that ſauce *Charoſeth*, and to eat, then they dipt the bitter herbs in the *Charoſeth*, and did eat them. (q) It was made of the Palme-tree branches, or of dry figs, or Raiſins, which they ſtamped and put vineger thereto, and ſeaſoned it, and made it like clay, and brought it unto the table in the night of the Paſſeover.

The other ſeven days following the fourteenth of Niſan, were in ſtrictneſs of ſpeech, a diſtinct Feaſt, as is above ſhewed, namely, the Feaſt of unleavened bread, becauſe in that ſpace of time, (r) no leavened bread ought to be found in their houſes, (s) Their degrees of preparation to this Feaſt are four. 1. *Expurgatio fermenti*, the cleaſing of al their houſhold ſtuff & veſſels, unto which leaven might haply cleave; and this was done two or three days before the Paſſeover. 2. *Inquiſitio fermenti*, the ſearching after leaven thorowout all

* חרוסת
n Moſes Kot-
ſenſis. fol. 1. 8.
o Scalig. de e-
mend. temp. l. 4.
p. 272.
p Maim. de ſe-
mento. c. 2. ſect.
7.
q Maimon. in
חרוסת
c. 7. ſect. 11.

r Hujus moris
veſtigia qua-
dam ſunt re-
perta in Roman
Flamine Diali.
A. Gell. noſt.
Artic. lib. 10.
c. 1.

[Buxtorf. Syn.
1. Judaic. c. 12.
p. 37.

the rooms of their houſes, even to the mouſe-holes: this they did with a waxen candle, and as *Buxtorſius* noteth, upon the night before the Paſſeover; and **Scaliger* delivereth it in other words to the ſame purpoſe, namely, that this ſearch was made, *Ineunte quartadecima uſque ad quartam horam poſt ortum Solis* At the beginning of the fourteenth day untill the fourth houre after the riſing of the Sunne. Now the beginning of the fourteenth day was the night going before, for the *Iewes* in the computation of their Holy-dayes, counted their day from even to even.

3. There was *Exterminatio*, or *Conflagratio fermenti*, *Aburning of the leaven*, and this was done from the fourth of the ſixth houre, about dinner time; at which time followed the laſt degree, which *Scaliger* hath omitted, namely, *Execratio fermenti*, the curſing of the leaven, in this forme: (t) *Let all that leaven, or whatſoever leavened thing is in my power, whether it were ſeene of me, or not ſeene, whether cleaſed by me, or not cleaſed, let all that be ſcattered, deſtroyed, and accounted as the duſt of the earth.*

* *Scalig. de emend. temp. in prolegom.*

1 *Buxtor. Synag. chap. 11. p. 325.*

2 *Vid. P. Fag. in Exod. 12.*

3 *Vid. P. Fag. ib.*

In caſe any did eat unleavened bread thoſe ſeven dayes, the penalty was, that ſuch a ſoule ſhould be cut off from *Israel*, *Exod. 22. 17.* Which penalty hath amongſt *Expoſitors* a (u) threefold interpretation. Some underſtand thereby ſuch a man to be cut off from his heavenly inheritance: others, that God would cut off ſuch from the living by an untimely death: Others that he ſhould dye without children, leaving no poſterity behind him: to this purpoſe their Proverbe is, (x) *A man childleſſe is lifeleſſe.*

Of theſe three the firſt is moſt probable in this place, though the ſame Text may admit the ſecond interpretation in other places of Scripture, as is declared

clared in the Chapter of Circumcision. Notwithstanding here let the judicious Reader determine, whether these words doe not imply besides the secret actions of God touching the soule of such a delinquent, a direction unto the Church, how to deal with parties thus offending, by censuring them with Excommunication, which kind of censure elsewhere the Scripture calleth, *A casting out of the Synagogue*, *Iohn 16. 2.* A speech much like this, *A cutting off from Israel.*

Three things may be here demanded. First, who killed the *Paschall Lambe*? Secondly, where it was killed? Thirdly, where it was eaten? First it was killed by the Priests, *2 Chron. 35. 6.* Secondly, it was killed after the first time in the *Court of the Temple*, the place which God had chosen, *Deut. 16. 6.* (1) Thirdly, ^{y Maimon. in Korban. Pesach c. 1. Sect. 6.} the owner of the Lamb took it of the Priest and did eat it in his own house at *Ierusalem*. *Christ with his disciples kept the Passeeover in an upper chamber at Ierusalem.*

It may further be demanded, whether the Passeeover consisted of two suppers, one immediately succeeding the other? Some affirme it, and their reasons are these: first, say they, the Passeeover was eaten standing, but *Christ* used another gesture. This argument of all other is the weakest, for *Christ* used the gesture of lying on his body, as well in the eating of the Passeeover, as at the consecration of the *Sacrament*, and the *Jewes* generally after the first institution in all their Passeeovers, used rather this posture of their body, then the other of standing, in token of rest and security, as appeareth in the *Chapter of Feasts*. Secondly, they say, the *Paschall Lambe* was wont to be roasted, but in the last Passeeover which our Saviour celebrated, there was *Ius cui intingebatur panis*, Broth into

to eat the Paschall Lamb roasted; yet there was no prohibition to joyn their ordinary supper with the eating thereof, and that might admit both: but as it is shewen above, the matter into which the sop was dipped, was thought to be the sauce *Charoseth*. Thirdly, they urge, *Iohn 13. 2.* That the first Supper was done, when *Christ* arose and washed his Disciples feet, and after that he gave *Judas* the sop, which must argue a second sitting down. This foretelling his Disciples, that one of them should betray him, is likewise by *Saint Luke* recited after the consecration of the Sacrament. This is the strongest argument, and yet not of sufficient validity; because by a kind of *prolepsis* or anticipation of time, it is not unusuall in the Scripture to relate that first, which according to the truth of the History, should be last. Thus *Iohn 11.* mention is made of *Mary* which anointed the Lord, yet her anointing of him followeth in the next Chapter. And this same History of betraying *Christ*, *Saint Matthew*, and *Saint Mark* recited before the consecration of the Sacrament. Whence the *Iewes* have a Proverbe, (x) *Non esse prius aut posterius in Scriptura;* That first and last, must not be strictly urged in Scripture. Together with these answers, consider how improbable it is, that ten persons (for sometimes they were so few) should eat a second supper; after they had eaten *A Lamb* of the first year, which might be a yeare old. It is evident also, by that of *Barrabas*, that it was a received custom on the *Passover* to let loose and enlarge one Prisoner or other. Concerning the reason hereof, the conjecture is threefold. Some think this custome to have been used in memory of *Jonathan* the son of *Saul*, when the people rescued him from the hands of his Father; Others say that the

מִרְקָם
וּמִיָּהוּדָה
וּמִכְנָחִי
Salom. Iarchi.
in Gen. 4.

the reason hereof was, that the *Feast* might be celebrated with the greater joy and gladnesse: others more probably think, it was done in remembrance of their deliverance from the *Egyptian bondage*.

Againe, here is to be observed, that the *Jews*, speaking of their *Passeover*, did sometimes speak according to their *civill computation*, wherein they measured their dayes from *Sun-rising to Sun-rising*; sometimes according to their *sacred computation*, which was from *Sun-set to Sun-set*. This serveth for the reconciliation of that, *Num. 12. 18.* which seemeth to make the fourteenth day of the first moneth, the first day of unleavened bread. (x) And *Joseph. telleth* us that they numbred *eight dayes* for that feast. In like manner the Disciples are said to come unto *Christ* the first day of unleavened bread, saying unto him, Where wilt thou that we prepare for thee to eat the *Passeover*? *Mat. 26. 17.* as if the first day of unleavened bread, were before the *Passeover*. All these are true according to the computation of their *civill dayes*, though according to the computation of their *Holy days*, the feast of unleavened bread began the 15th day, and continued seven dayes only, and the *Passeover* was before the feast of unleavened bread.

a *Joseph. Antiq.*
l. 2. ca. 5. p. 65.

In the last place we must know, that there was permitted a *second Passeover* to those who could not be partakers of the first, by reason either of their uncleanness by a dead body, or of their farre distance from the place where it was to be offered. This was to be observed in the second month, the fourteenth day thereof, according to all the ordinances of the first *Passeover*, *Numb. 9.* Touching that permission of a *second Passeover*, to those that were in a journey farre off: The Hebrew of this word *farre off*, hath extraordinary

dinary pricks over it, for speciall consideration: Hereby the Lord might intimate that we Gentiles which were unclean, even dead in trespasses and finnes, and farre off, *Ephes. 2. 13.* should be made nigh by the blood of *Christ*, and so partakers of him the second Passeeover. Of this legall ordinance the *Hebrewes* say: (b) What is this journey farre off? fifteen miles without the wals of *Jerusalem*, who so is distant from *Jerusalem*, on the fourteenth day of the first moneth, fifteen miles or more, when the Sun riseth: lo, this is a journey farre off; if less than this, it is not a journey farre off; for he may come to *Jerusalem* by after mid-day, though he goe on foot, easily. The argument between the *Paschall Lambe* and *Christ* standeth thus.

b Maimon in
Korban Pesach
cap. 5. sect. 8, 9.

Christ is our Passeeover, 1 Cor. 5.

- | | |
|--|---|
| The Paschall Lamb was, | Christ was, |
| 1 One of the flock. | 1 Perfect man, <i>Ioh. 1.</i> |
| 2 Without blemish. | 2 Without sinne. |
| 3 To be sacrificed and roasted. | 3 Suffered and died. |
| 4 His bones being not broken. | 4 They brake not his legs, <i>John 19. 33</i> |
| 5 About the evening. | 5 In the end of the world, <i>Heb. 9. 26.</i> |
| 6 Their door posts were to bee sprinkled with the blood. | 6 The blood of <i>Christ</i> purgeth our consciences. |
| 7 That the punishing Angel might passe over them. | 7 That sinne and death might not prevaile against us. |
| 8 It was eaten in their severall families. | 8 He is applied by faith. |
| 9 The whole Lamb. | 9 According to all the Articles of the Creed. |
| | 10 Without |

- 10 Without leaven. 10 Without hypocrisie,
 1 Cor. 5.
 11 With bitter herbs. 11 With patience under
 the Crosse.
 12 In haste, and in the 12 With an earnest and
 manner of travellers. longing expectation of
 life eternal.
 13 Only by the Circum- 13 Only by the faithfull,
 cised. 1 Cor. 11.

CHAP. V.

Of their Pentecost.

THis Feast was called *pentecost*, the *Pentecost*, which word signifieth the *fiftieth day*, because it was observed upon the *fiftieth day* after the *second of the Passeeover*, which was the 16. of *Nisan*. Here in the first place we must note, that the fourteenth of *Nisan* was *nizah*, the *Passeeover*, the fifteenth *nizah*, the *feast of the Passeeover*: or *nizah* the first of the *Passeeover*: the sixteenth was *shabbath*, the second of the *Passeeover*, or the *morrow after the Passeeover*, *Levit. 23 11*. which is all one, as if it had been said, the *morrow after the feast of the Passeeover*; for in those feasts which consisted in many days, the first and the last were termed *Sabbaths*. Now these fifty days were in truth the appointed time of their harvest, their harvest being bounded, as it were, with two remarkable days, the one being the beginning, the other the end thereof: the beginning was *shabbath*, the second of the *Passeeover*; the end was *nizah*, the *fiftieth day* after, called the *Pentecost*. Upon the

b Scalig. de e-
mend. temp. l. 6.

then they offered a (b) sheafe of the same fruits of their harvest, Levit. 23. 10. Upon the Pentecost, then they offered two wave loaves, Levit. 23. 17. the sheafe being an oblation offered in the name of the whole Congregation, whereby all the after-fruits thorowout the Land were sanctified, (c) it being from thence afterward lawfull, and not before, to reap the corn, the two loaves being not only an Eucharistical oblation, but also a token of the harvest finished and ended.

α γ τ ρ ι λ α ν τ ρ
δ η μ ο σ ι α
π ρ ο σ ε χ θ ι α
δ ε
σ ι τ ρ Ι ο σ ε φ
Α ν τ ι q . l . 3 . c . 10

In the second place we are to know, that they did count these fifty dayes, by numbring the weeks from the Adripta, whence it was called a Feast of weeks. The manner how they counted the weeks, was according to the number of the Sabbaths following the Adripta. Thus the first Sabbath following, they called Adripta, the second, Adripta, the third, Adripta, &c. So that (d) all the weeks and Sabbaths during the time of the Pentecost, as the first, second, third, and fourth, &c. took their denomination from the Adripta, which observation giveth light to that of S. Luke 16. 1. where there is mention of a Sabbath termed Adripta, that is, the second first Sabbath, and by it is meant the Sabbath next after the sixteenth of Nisan, which was the Adripta. Seeing that these fifty dayes did measure out the time of their harvest, it will not be amisse to observe the difference betwixt their harvest and ours, which chiefly consisted in their anticipation of time; for both the Canaanites and the Egyptians began their harvest about the (e) first of Aprill, it was quite finished in May.

d Scalig. lib. 6.
de emend. temp.
pag. 260.

α γ τ ρ ι λ α ν τ ρ
δ η μ ο σ ι α
π ρ ο σ ε χ θ ι α
δ ε
σ ι τ ρ Ι ο σ ε φ
Α ν τ ι q . l . 3 . c . 10

e Plin. l. 18.
c. 18. illud ip-
sum confirmat
Leo Afer testis
α ν τ ι q .
D e s c r i p t . A f r .
lib. 8. cap. 4.

CHAP. VI.

The Feast of Tabernacles.

THe (a) *Greek* word used to expresse this festivity, properly signifieth the *making of Tabernacles*. The (b) *Hebrew* word a *Feast of Tabernacles*. The reason of both is, because all the time of this *Feast*, which was full seven dayes (from the fifteenth of *Tisri*, untill the one and twentieth thereof) the people remained in *Tabernacles* and *booths* made of boughs, in manner of *Arbors* and *Bowers*, yet so, that the first day of those seven, and the last, were after a more speciall manner to be observed as *holy convocations*.

a Iansen. Concord. cap. 73.
Item Tollet. in Ioan 7.
σκηνομυζία,
non σκηνωπαγία
ב ידן הסוכות
Chag, basucoth

Concerning these boothes the *Jewes* write thus :
(d) They ought to be made in the open aire, not within doors, or under the shelter of a tree, they ought not to be covered with cloaths, nor to be made too close with the thickness of the boughs, but with such holes that the Sun & the Stars might be seen thorow them, and the rain likewise descended thorow them. In these they ought to dwell those seven dayes, as in their houses; they ought to furnish them with household stuff, to lay under them, & sleep under them, only in rainy weather, then they had liberty to eat and sleep in their houses, untill the rain was over-past. Feeble persons also, which could not endure the smel of the earth, were permitted to stay at home. In *Nehemiah's* time they made their booths, some upon the rooffe of their houses (for their houses were made flat above) *Deut. 22. 8*. Some in their

d Munster. Lev. vit. 21.

courts, some in their streets, *Nehem.* 8.15.

ePlutarch Sym-
pos. 4. Problem.
5.

f P. Fag. levit.
23.

g Elias Tbisbit.

Plutarch making mention of this festivity, saith, that (e) these booths were made principally of ivy boughs, but the Scripture reckoneth up four distinct kinds, *Levit.* 23.40. which are thought to be, 1. The Citrine tree. 2. The Palme tree. 3. The Myrtle tree. 4. The Willow of the brook. (f) The Rabbines teach, that every man brought every morning his burden of the boughs of these four trees, otherwise he fasted that day. And this burden they termed (g) *Hosanna*; in allusion unto this the people cutting down branches from the trees, and strewing them in the way when our Saviour did ride into *Jerusalem*, cried saying, *Hosanna* to the Son of David, *Mat.* 21.9. Plutarch scoffing the Jewes, compares this feast, with that drunken festivall in the honour of *Bacchus*, in which the *Bacchides* ranne up and downe with certain javelings in their hands, wrapped about ivy, called *ὑσσόν*, and in this respect he termeth this feast of the Jewes *ὑσσανοποιαν*, *A bearing about of these Thyrsi*. That feast which the Athenians term *ἑσσανον*, was not much unlike.

h Hospinian. de
Orig. fest. cap. 7,
It. Munst. in Ca-
lendar. p. 150.

Moreover, on the next day after this Feast, they compassed the Altar (h) seven times with Palmboughs in their hands, in the remembrance of the overthrow of *Jericho*: for which reason, or else because that Palme branches were the chiefe in the bundle, it was called *Dies Palmarum*, *Palme Feast*.

Concerning the reason of this feast: Some are of opiniō, that it was instituted in memory of that protection which the Lord vouchsafed the *Israelites* by the cloud, when they travelled thorow the wilderness, under the shadow of which they travelled, as under a safe booth or tent. Onkelos in his *Chaldee paraphrase*, seemeth to incline to this opinion. Where the

Hebrew

Hebrew readeth; That your posterity may know, that I have made the children of Israel to dwell in booths, *Levit.*

23.43. The Chaldee rendreth it, That your posterity may know that I have made the children of Israel to dwell (i) in the shadow of clouds. (k) Others think it was institu-

יבסלח
ענני
k Theophylast. 1
Iohan. 3.

ted as a solemn thanksgiving unto God for their vintage, which was gathered in at that time of the year, thence is it that they conceive those Psalms of David, which are intituled על חורחית *pro torcularibus*, to have been composed for this Feast. Others speake more probably, who assigne the cause to be in memory of their fore-fathers dwelling in tents and Tabernacles; the text is clear, *Levit.* 23.43.

The sacrifices which were offered these seven days, are prescribed, *Num.* 29. from the thirteenth verse to the thirty fourth, where we shall read every day the like sacrifice, but only with this difference, that upon the first day they offered *thirteen* young bullocks, upon the second *twelve*, upon the third *eleven*, and so forward, ever diminishing the number by one. (l) The reason of which diminution, the *Jewes* deliver to be thus: the whole number of bullocks to be offered at this solemnity was *seventy*, according to the languages of the *seventy Nations*, (for whom, as they teach, these sacrifices were performed) signifying thereby, that there would be a diminution of those Nations, untill all things were brought under the government of the *Messias*, who was the expectation and Hope of the *Gentiles*. Hospinian. de Orig. hujus fest.

The two and twentieth of the moneth *Tisri*, was in truth a distinct feast, as appeareth, *Nehe.* 8. 18. but yet because this immediatly followed the Feast of *Tabernacles*, it hath been always counted the last day of that Feast. And not only the *boughs*, but the
days.

m Talmud.
tr. de festo
Tabernaculo-
rum. cap. 7. 7.
Vid. Tremel.
Ioh. 7. 37.

n Buxtor. in
abbreviatur.
p. 253.

o Tremel. Ioh. 7.
37 ex Talmud.

(m) *dayes* of this whole feast of Tabernacles were termed *Hosannoth*, from the usuall acclamations of the people, whiles they carried *boughs* up and down. And this eighth day was called *Hosanna Rabba*, the great *Hosanna*, or the great day of the Feast, John 7. 37.

(n) Upon this day they did reade the last Section of the Law, & likewise began the first, lest they might otherwise seem more joyfull in ending their Sections, than willing to begin them. (o) Upon this day also, by the institution of the Prophet *Haggai*, and *Zachary*, and such like *Propheticall* men, they did with great solemnity and joy, bring great store of water from the river *Shiloah*, to the Temple; where it being delivered unto the *Priests*, it was powred upon the Altar together with wine, and all the people sung that of the Prophet *Esay*, 12. 3. *With joy shall ye draw water out of the wells of salvation.* Our Saviour is thought to have alluded unto this, in that speech which he used on this very day, John 7. 38. *He that beleeueth in me, out of his belly shall flow rivers of waters of life.*

It is worth our noting also, that whereas God commanded the observation of this feast on the fifteenth of the seven moneth *Tisri*: *Jeroboam*, that he might work in the people a forgetfulnesse of the true worship of God, appointeth the celebration of a Feast in the eighth moneth on the fifteenth day thereof, (p) which is thought to be this very feast

p *Hospinian. de*
Orig. hujus festi
p. 2.

of Tabernacles.

CHAP. VII.

Of the Feast of Trumpets, and their
New Moons.

FOR the understanding of the time when this Feast was to be observed, we must note the moneth *Tisri* was the *seventh moneth*, according to their *sacred Computation*, and therefore it is commanded to be celebrated the first day of the *seventh moneth*, *Lev. 23. 24.* But according to their *civil Computation* it was their *first moneth*, so that this feast may be termed their *New-years day*.

The first day of every moneth had its solemnities. *First*, when they repaired to the *Prophets* for the hearing of the word as on other *Sabbaths*. Wherefore wilt thou go to him to day? It is neither *New Moon* nor *Sabbath day*, *2 Kings 4. 23.* *Secondly*, it was then unlawful to buy and sell: When will the *New Moon* be gone, that we may sell corn? *Amos 8. 4.* *Thirdly*, they had then special sacrifices over and above their daily sacrifices.

Notwithstanding, this feast of *Trumpets* differed from other *New Moons*. First in respect of their sacrifices, in their *ordinary New Moons*, they offered (besides the daily sacrifice) *two bullocks, one ramme, seven lambs for burnt-offerings*; with their meat and drink-offerings, and a goat for a *sin-offering*, *Numb. 28. 11, 15.* But at this *New Moon* which was the beginning of their year, they offered all the foresaid sacrifices, and over and besides them, *one bullock, one ram, and seven lambs for burnt-offerings*, and a *Goat for a sin-offering*,

R

Numb.

a Scheindler. in
 voce TSW

Num. 29. 1, 6. Secondly, in other New Moons they blow-
ed no Trumpets: In this they blowed (a) from the Sun-
rising till night: whence we learn what new Moon it
is that David speaketh of, Psal. 81. 3. Blow the trumpet
in the New Moon, in the time appointed at our feast day.

The reason in generall of this blowing and great
noise of trumpets, I take to have been to make their
New years day the more remarkable, because from it
all their deeds and contracts bore date, and their
Sabbatical years and Jubilees were counted thence:
but why it should be made remarkable by the
sound of Trumpets, or Cornets, there are three con-
jectures.

b P. Fag. Levit.
 23.

First, the (b) Hebrews think it was done in memory
of Isaac his deliverance, and that they did there-
fore sound Rams horns, because a Ram was sacrificed
in stead of him. Secondly, (c) Basil is of opinion, that
the people were hereby put in minde of that day,
wherein they received the Law in Mount Sinai with
blowing of trumpets. Thirdly, others think it was to
put them in remembrance of the resurrection, which
shall be with the sound of trumpets. He shall send his
Angels with a great sound of a Trumpet, Mat. 24. 31.

d Scalig. de e-
mend. temp. pag.
 26. li. pa. 105.

There are (d) three things considerable in New
Moons. First, *conjunction*, the conjunction of the Moon
with the Sun. Secondly, *waxing*, the waxing of the
Moon. Thirdly, *prime*, the prime of the Moon. In
the first it was quite dark: in the second it did open it
self to receive the Sun-beams: In the last it did appear,
corniculata, horned.

e Hospin. de O-
nig. fest. c. 4. p.
 15. Eadem ra-
tio tenet etiam
in illis mensibus
qui constant 29
diebus.

Because in all these three degrees of the change
there was a kinde of mutual participation both of
the old and new Moon; (e) Hence the Jews observe
two days, namely, the last of every moneth, and the
first.

first day of the next following. Now because the *thirtieth* was the last in their longest moneths; Hence *Horace* calleth these last daies, *Tricesima Sabbata*: The first dayes they termed, *Neomenias*, new Moons.

For certain reasons the *Jewes* used a kinde of change or translation of dayes, which translation, though it were of use in other moneths also, yet the greatest care was had in translating the beginning of their year, or their first day in their moneth *Tisri*, and he that shall diligently calculate these changes, shall finde that all other translations depended on this first.

Translation of days was (f) threefold. First, *Lunary*: f Scalig. de emend. temp. l. 2. p. 85.
Secondly, *Politick*. Thirdly, *Mixt*.

The reason of *Lunary* translation, was, that they might not observe the Feast of the *New Moon*, until the old were quite over-past. For the understanding of this, note these three rules.

First, the *Hebrews* counted their holy days from night to night, beginning at six of the clock; so that from six of the clock the first night, till the next noon, were just eighteen hours.

Secondly, always before the *New Moon*, there is a conjunction between the *Sun* and the *Moon*, during this conjunction she is called *Luna silens*, by reason of her darknes, and all this time there is a participation of the *old Moon*.

Thirdly, when the conjunction was over-past before noon-tide, namely, in any of those first 18. houres, then the *new Moon* was celebrated the same day. But if it continued but one minute after twelve of the clock at noon, then the feast was translated to the day following, because otherwise they should begin their holy day in the time of the *old Moon*.

Munster. Calend. Heb. p. 46.

And this translation they noted with this abbreviation מ, that is, 18. because of those 18. hours which occasioned it.

h. Munst. Calen.
p. 139.

The reason of *Politick translation*, was, that two *Sabbaths* or feast days might not immediately follow each other, (h) because, say they, it was unlawful those two days, to dress meat, or bury the dead, & it was likewise inconvenient to keep meat dressed, or the dead unburied two days. Yet here two exceptions must be remembred, when the meeting of two *Sabbaths* could not be avoided.

First, when the *Passover*, or the fifteenth day of *Nisan* fell on *Saturday*, for then the *Pentecost* must needs fall on *Sunday*.

Secondly, when the *Passover* fell on *Sunday*, for then their *Passover* immediately followed their *weekly Sabbath*.

i. Hospinian. de
Orig. fest. p. 6.

The first (i) Author of this *Politick translation* was a certain chief man amongst them, named *Eleazar*, three hundred and fifty years before *Christ* his *Nativity*.

The several species or kinds of *Politick translation* were five. The first, אדן *Adn*. The second, בדי *Badu*. The third, גחז *Gahaz*. The fourth, זבד *Zabad*. The fifth, אגן *Agan*. For the understanding of these abbreviatures, we must know that in these made words the letters onely stand for numbers, and are applyed to the seven days of the week thus, א 1. *Sunday*. ב 2. *Munday*. ג 3. *Tuesday*. ד 4. *Wednesday*. ה 5. *Thursday*. ו 6. *Friday*. ז 7. *Saturday*: which was the *Jews Sabbath*.

a. Adn.

Their rules touching *Politick translation*, stood thus. (a) First, that neither their *New years day*, which was the first of the moneth *Tisri*; neither their

their *Feast of Tabernacles*, which was the fifteenth day of the same moneth, should be celebrated on *Adn*, that is, on *Sunday*, or *Wednesday*, or *Friday*. Not on *Sunday*, or *Friday*, because then the *weekly Sabbath* must needs concur with it, either going immediately before, or following after: not on *Wednesday*, because then the *Feast of expiation*, which is the tenth of that moneth, would fall on *Friday*, the day going immediately before their *weekly Sabbath*. This instance is only concerning the first of *Tisri*, which is called the *Feast of Trumpets*: but it holdeth also by way of consequence in the *fifteenth day*, which is the *Feast of Tabernacles*, because the fifteenth must always necessarily be the same day of the week that the first is. Therefore if the first be not *Adn*, the fifteenth cannot be *Adn*.

The (b) second rule, was, that the *Passeover* should not be observed on *Badn*; that is, on *Monday*, *Wednesday*, or *Friday*. b *Badn*.

The (c) third rule is, that *Pentecost* was not observed on *Gahaz*; that is, on *Tuesday*, *Thursday*, or *Saturday*. c *Gahaz*.

The (d) fourth rule, is, that the *Feast of Purim*, or *casting lots*, was not observed on *Zabad*, that is, on *Monday*, *Wednesday*, or *Saturday*. d *Zabad*.

The (e) fifth rule, is, that the *Feast of Expiation* was not observed on *Agw*; that is, on *Sunday*, *Tuesday*, or *Friday*. e *Agw*.

Mixt translation, is, when both the *Lunary* and the *Politick* meet in the changing of dayes. And the *Translation* occasioned by this mixture or meeting of both these two, is twofold. First, *Simple*: And secondly, *Double*.

Simple translation, is, when the *Feast* is translated to
R. 3. the.

the next day following. For examples sake, If the *Moon* changed after noon tide on *Sunday*, here the *Feast* must be translated for two reasons: the first is *Lunary*, because the point of the change was after *eighteen hours*; the second, *Politick*, because the rule *Adu* forbids *Sunday* to be kept; notwithstanding in as much as the very next day, namely, *Munday*, was observed; I terme this translation *simple*. Of this sort was that translation which they called *Batu Tak phat*.

f *Batu tak phat*.

בטו תקפט (f) *Batu Tak phat*, is a word invented for help of memory, each letter is a numeral, and may be thus resolved, בטו תקפט 589. The meaning is, that in the year following *Annum Embolymaum* (wherein one whole moneth was ingrafted) if the point of the change hapned upon the second day of the week, that is, *Munday*, not before the fifteenth houre, and the 580. moment, the *Feast* of the *New Moon* was translated unto *Tuesday*. How both the *Lunary* & the *Politick* translation work in this change, read *Scaliger, de emend. lib. 2. pag. 87*.

Double translation, is when the *Feast* is translated not to the next, but to some further day; as if the first day of the moneth *Tisri* should happen upon *Saturday*, here if the *Moon* hath not overpast her conjunction before the afternoon, *Lunary translation* removeth this *Feast* till *Sunday*, because of ה, that is, the *eighteen hours*: *Politick translation* removeth it till *Munday*, as appeareth by the rule *Adu*, forbidding *Sunday*. Of this sort is *Gatrad*.

גטרד *Gatrad*, is a made word, each letter is a numeral, and it may be thus resolved, גטרד 304. The meaning thereof is thus: In their common year (when a whole moneth is not inserted) if the point of the change happen upon the *third day* of the week, that

that is, *Tuesday*, not before the ninth hour, and the 204. moment of an hour, then the *New Moon* shall be translated to *Thursday*.

Note in the last place, (k) that 1080. moments make ^{k. Munst. Calend.} an hour. ^{pag. 43.}

The *Feast of Tabernacles* was observed in the moneth *Tisri*, and therefore that could not be observed the morrow after the *Sabbath*, as appeareth by the rule *Adu*. The *Passeover* was observed in the moneth *Nisan*, and therefore that might be observed the morrow after the *Sabbath*, as appeareth by the rule *Badu*. If any ask the reason why the *Passeover* might be observed the next day after the *Sabbath*, seeing the *Feast of Tabernacles* might not? I take it to be thus; All the *After translation* depended upon the first translation of the first *New Moon in Tisri*, but that could not be so changed as to prevent all concurrence of two *Feasts*, and thus to have their *Passeover* sometimes to follow their *Sabbath*, they thought the most convenientest ordering of the year, because though not all meetings of two *Sabbaths*, yet most were hereby prevented.

This tract of translation of *Feasts*, it serveth partly to open the customes of the *Jews*: partly to give light for the understanding of that great dispute among *Divines*, whether our *Saviour* did anticipate the *Passeover*. The *Greek Church* holds, that he kept a *Passeover* by himself with his *Disciples*, on the thirteenth day of the moneth, when unleavened bread was not yet to be used; and thence they do both use and urge a necessity (m) of leavened bread in the *Lords Supper*: But this opinion we reject. First, because it accordeth not with the truth of *Evangelical History*. Secondly, because it plainly maketh *Christ* to be a trans-

gressor,

Epiph. l. 2. Tom. 1. cap. 51. p. 147
*m. Vñ sermon-
 tati panis in ce-
 na dominica Ec-
 clesia Romana
 olim non dam-
 navit. Casaubon.
 exercit. 16. p.*

463.

n Munster. in
Matth. cap. 26.

o Joseph Scalig-
de emend. temp.
lib. 6. p. 165.

gressor, not a fulfiller of the Law. (n) Others say, that because that year their *Passover* fell on *Friday*; hence the *Feast* was translated unto *Saturday* by the rule *Badu*. Their inference is, that *Christ* kept the fourteenth day of the moneth, which was *Friday*, and the *Jews* kept *Saturday*. He kept Gods command, they the tradition of the Elders. (o) Lastly, others more probably hold, that both *Christ* and the *Jews* did eat the *Passover* the same day and houre, namely, on *Friday*, or the fourteenth day of the moneth, if we count the beginning of *Friday* according to the manner of the *Jews*, from six a clock at night on *Thursday*. *Friday* morning he was judged, and crucified; and in the afternoon, about three of the clock, when the preparation of the Sabbath began, he was buried, There layed they *Jesus* because of the *Jews* preparation, *Iohn* 19. 24.

For reconciling the *Evangelists* in this point, we must note these particulars which are more at large proved in the *Chapter of the Passover*. 1. The fourteenth day of the moneth, on which the *Paschal Lamb* was eaten, was called the first day of unleavened bread, the *Feast of unleavened bread* drew near, which is called the *Passover*, *Luke* 22. 1.

The fourteenth day was not holy, but the fifteenth was. In the fourteenth day of the first moneth is the *Passover* of the Lord, and in the fifteenth day of this moneth is the *Feast*, *Numb.* 28. 16, 17. Some of them thought, because *Indae* had the bag, that *Jesus* had said unto him, Buy those things that we have need of against the *Feast*, *Iohn* 13. 29.

The sheep and *Eullocks* offered upon this day, are called the *Passover*, *Deut.* 16. 2. And of this we are to understand Saint *Iohn* 18. 28. They themselves went not into the common Hall, lest they should be defiled,

defiled, but that they must eat the *Passcover*. So that this eating of the *Passcover* is not understood of the *Pascal Lamb*. But some may question how they should have been defiled by entering into the common hall? The answer is, that upon (p) *Holy day eves*, which they term *days of preparation*, they held it unlawful for their *Judges to sit on life & death*. Hence it is, that they brought *Jesus* to *Pilate* the *Roman Deputy*. Secondly, they withdrew themselves out of the common hall. Thirdly, for this reason they said, *It is not lawful for us to put any man to death*, *Ioh. 18. 31.* (q) that is, upon this, or such like day; for though their high Court of *Sanedrim* were put down at this time, yet all power in cases of life and death was not taken from them, as is implied in the words following. It was that the word of *Jesus* might be fulfilled, which he spake signifying what death he should die, *Verse 32.* Which text intimateth, that that unlawfulness was urged by the special providence of God, that he might be crucified, being judged by *Pilate*: for if the *Jews* had judged, they used no such kinde of death towards malefactors. Again, *Stephen* was condemned by them to be stoned, *Acts 7.* And they complained before *Felix*, that when they were about to proceed against *Paul* according to their own law, the chief Captain *Lyssias* with violence took him out of their hands, *Acts 24.* Which argueth, that all power in causes capital was not taken from them: But of this see the *Chapter of their capital punishments.*

בן דנח
נפשו דוני
לא קוב
שבתות
יו
כב

Moses ben Mah-
mon. li. ult. l. ad.
c. Sanedrim.

Se. 11.

q August. tra. 8.

114. in Joan. 1

Ita hunc locum

exponunt etiam

Cyrl. lib. 12. in

Joan. c. 6. Chrys.

hom. 12. in Joan.

Beda in cap. 18.

Joan.

CHAP. VIII.

The Feast of Expiation.

VPon the tenth day of the moneth *Tisri*, answering to September with us, the feast of Expiation was commanded to be celebrated, *Levit. 13.* It was called the feast of Expiation, because the High Priest did then confess unto God, both his own sins, and the sins of the people, and by the performance of certain rites and ceremonies expiate them, and make an atonement unto God for them

The Ceremonies at this time to be performed, concerned either the People and the Priest, or the Priest alone. These which concerned the people and the Priest, consisted in the afflicting of their souls by fasting.

^a Joseph. de bel. Jud. pag. 43. Whence this feast was also called, (a) *Dies Iejunii*, the fasting day, *Jer. 36. 6.* Which serveth for the understanding of that, *Acts 27. 9.* Sailing was now dangerous because the feast was already past; that is, the Feast of Expiation was now past, and winter was hand.

Those Ceremonies which concerned the Priest alone, were two; First, then the High Priest entred into the Holiest of Holies, which was peculiar unto this day. Secondly, he being about to sacrifice for himself and his house, he took unto him a young *Enllock* for a sin-offering, and a *Ram* for a burnt-offering, putting on his Priestly robes: after he had washed himself in water, he took of the Congregation two he-goats for a sin-offering, and a *Ram* for a burnt-offering. The two he-goats he presented before the Lord at the door of the Tabernacle, casting lots which of them should

should be sacrificed, which let *scape alive*. This last was termed the *scape Goat*, because the other being slain, this was sent *alive* into the wilderness. The Greek Interpreters call this Goat *τομας*, *Malgrum* ΛΙΝΙΟ Γνα-
ζαλ, ex 19
Gnez, capra. &
ΛΙΝ Αζαλ, ab
iii. R. D. Kim-
chi in Radio. *depulsores*, *A defender from evils*; which name the Heathens applied to their *Tutelar Gods*. They intimated, that when the *scape goat* carried away the sins of the people into the wilderness, he likewise carried away all those evils, which belonged unto those sins. And for the securing the people in this point, the Lord commanded the High Priest to confess in the name of all the people, and to disburden the sinnes of the whole Congregation upon the head of the *scape-goat*. The form of Confession, according to the relation of the Hebrew Doctors, was this: (c) O Lord, thy people, the house of Israel, they have c P. Fag. Lev.
16, sinned, they have done wickedly, they have transgressed before thee, I beseech thee now, O Lord, pardon the sins, iniquities, and transgressions, with which the people, the house of Israel have sinned, done wickedly, and transgressed before thee, as it is written in the Law of thy servant Moses: that in that day he shall make atonement for you, that he might cleanse you, and that you might be cleane from all your iniquities before the Lord.

The modern Jews now (because there can be no proper sacrifice, the Temple of Jerusalem being destroyed) the men they take a *white Cock* on this day, the women an *Hen*. (d) This Cock they swing three times about the Priests head, saying, *Gallus Gallinæ cens hic commutatio erit pro me*; that is, *This Cock shall be a propitiation for me*. After that they kill the Cock, acknowledging themselves worthy of death; and then they cast the intrals upon the top of the house, that some Raven or Crow might carry both them,

and together with them, their sins into the wilderness. And lest they might seem to be mad without reason, they assigne the cause why they make choice of a *Cock*, at this time, to be this. This word **Gebber* in the holy language signifieth a man, in their *Talmud* it signifieth a Cock. Now, say they, the justice of God requires, that as *Gebber* sinned, so *Gebber* should make satisfaction. From this feast of expiation it is probable, that the *Grecians* used a yearly expiation of their Cities, which was performed on this manner: Certain condemned persons were brought forth with garlands upon their heads in manner of sacrifices, these they would tumble from some steep place into the Sea, offering them up to *Neptune*, (e) using this form of words, *ἑὸς ἑμῶν ἡμῶν*, *Sis pro nobis perisfema*: Be thou a reconciliation or propitiation for us. The like kinde of expiation was used among them in time of any pestilence, or contagious infection; for removal of such diseases, they then sacrificed certain men unto their Gods, * such men they termed *ῥαδίσματα*. These two words are used by the *Apostle* 1 Cor. 4. 13. and they are translated *filth and off-scouring*: we are made as the *filth of the world*, and as the *off-scouring of all things*. The words signifie properly the *filth or dirt scraped off mens shoes*, or from the *pavement of the ground*: But in (f) *Budeus* his opinion, the *Apostle* had allusion unto those kinds of expiations in use among the *Heathens*. As if he had said: We are as despicable and as odious in the sight of the people, as much loaded with the revilings and curlings of the multitude, as those condemned persons, who were offered up by way of publick expiation.

Now

e *Sulda* in voce
ἑὸς ἑμῶν.

* *ῥαδίσματα*
ῥαδίσματα ἢ ὀπί
ῥαδίσματα λυμῶ
ῥαδίσματα, ἢ ῥαδίσ
ῥαδίσματα ῥαδίσ
ῥαδίσματα ῥαδίσ
ῥαδίσματα, Vetus
Scholiast. in A-
ristophan. Plut.
pag. 48.

f *Budeus* annot.
reliq. in Pan-
dect. De penis,
p. 334.

Now seeing at this Feast principally the *High Priest* was a *type of Christ*, it will not be amiss to note the agreement between the *type* and the *truth*.

Aaron.

Christ.

- | | |
|--|--|
| 1. The <i>High Priest</i> went into the <i>Holiest of all</i> , <i>Levit. 16. 3.</i> | 1. <i>Christ</i> our <i>High Priest</i> went into the <i>Holy place</i> , namely, the <i>Heavens</i> , <i>Heb. 9. 12.</i> |
| 2. He went once a year, <i>Exod. 30. 10.</i> | 2. He entered once, <i>Hebr. 9. 12.</i> |
| 3. He with the blood of Goats and Calves, <i>Heb. 9. 12.</i> | 3. He by his own blood, <i>Heb. 9. 12.</i> |
| 4. He alone, <i>Heb. 9.</i> | 4. He alone hath troden the wine-press, <i>Isay 63. 3.</i> |
| 5. He cloathed with his Priestly robes, <i>Lev. 16. 4.</i> | 5. He ordained and sealed to this office, by his Father from all eternity. |
| 6. He took two Goats, <i>Levit. 16.</i> | 6. He took two natures: the impassibility of his Godhead was shadowed by the Scape goat: his sufferings in his Manhood, by the goat that was sacrificed, <i>Theod. Qu. 12. in Lev.</i> |
| 7. The Goat did bear the peoples iniquities. | 7. <i>Christ</i> was made sin for us, <i>2 Cor. 5. 22.</i> |

CHAP. IX.

The Sabbatical year, or Seventh years rest.

AS every seventh day was a Sabbath day, so every seventh year was a Sabbatical year, *Levit. 25.* And as the Sabbath day signified that they themselves were the Lords, and therefore they abtained from their own work to do the Lords: So the Sabbatical year was to signifie, that both they and their land was the Lords.

תבת הארץ

שמיטה
לירוח

The observance of this feast consisted chiefly in two things. *First*, in the not tilling or manuring of their ground, whence it was called (a) *Scabbath Haaretz*, the Sabbath of the Land, *Levit. 25.6.* *Secondly*, in the Creditors discharging their debtors, and releasing their debts, and thence it was called (b) *Shemita laibova*, The Lords release, *Dent. 15. 2.*

Seeing they were that year forbid to till their ground, here question might be made what they should eat then in the time of this intermission?

Ans. I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years, *Levit. 25. 20, 21.* saith the Lord.

Seeing every seventh year, debts according to Gods command were to be remitted, some might demand whether this might not much endamage their estates if they did lend? or harden their hearts not to lend?

Ans. It could not endamage their estates, for it is a most infallible *Maxime*: No man is a loser by serving

ving God. Whence the Hebrews themselves interpret this to be rather *Mandatum probationis*, A command of trial, such as Abraham's offering up of Isaac was, which God commanded, not intending that he should be sacrificed, but that Abraham's love might be tried; rather than *Mandatum obedientie*, A command of obedience. To this purpose speaketh *Aben Ezra*, interpreting these words; *Save when there shall be no poor among you. Deut. 15. 4.* (e) That is, saith he, as if the Lord had said, *Know that that which I have commanded thee, that thou shouldest not exact of thy brother, will be needful. If all Israel, or the greater part obey the voice of God, then there shall be no poor amongst you, to whom it shall be needful for thee to lend; yea all of you shall be able to lend to many nations.*

c *Aben Ezra.*
Deut. 15. 4.

The reasons why this Feast was instituted, are thought to be, *First*, to teach the people to depend upon Gods providence by faith; for though the owner of the field might gather even on that year for the maintenance of himself and his family, *Lev. 25. 6.* yet he was neither to sow his field, thereby to make his harvest the greater; nor to hedge his field, or lock up his corn-yard, thereby to enjoy the propriety, but to let all be common, and every mans hand equall in every place. *Secondly*, they were hereby put in minde of that happy estate which Adam enjoyed in his innocency, when the earth brought forth her increase without manuring. *Lastly*, it shadowed forth that everlasting Sabbath which we expect in the heavens. (d) And some conjecture this to be the ground of *Rabbi Elias* his opinion, (e) that the world should continue for six thousand yeers, but the seventh thousand should be the great Sabbatical year. The six thousand yeers answered the six working

d *Vid. Hospin.*
de orig. hujus
festi.
e *Talmud. in*
Sanedr. c. Hel.

פ'ללללל
ב'חחחח
ה'ללללל
ב'ללללל
י'ללללל
י'ללללל
י'ללללל
י'ללללל
י'ללללל
י'ללללל

Duo millia in-
nitatis, duo mil-
lia dierum Mes-
sie Talmud. in
Sanedr. c.
Helec.

working-days of the week, the seventh answered our Sabbath, according to that, A thousand years are but as one day with the Lord, 2 Pet. 3. 8. Elias his words are these; Six thousand years the world shall be, and again it shall be destroyed: (t) Two thousand shall be void, two thousand under the Law, and two thousand under the Messiah. The substance of this prophecy howsoever we reject as too curious, yet seeing that a Jew spake it, it may serve to prove against them; First, That the Messiah is already come: Secondly, That Moses his Law ceased at his coming.

CHAP. X.

Of their Jubilee.

THIS is the last festival which God commanded the Jews; it was celebrated every fiftieth year. It is commanded, Lev. 25. 8. Thou shalt number seven Sabbaths of years unto thee, &c. The English word Jubilee is derived from the Hebrew יובל Jobel, signifying a Ram; it signifieth also a Rams horn. Seven Priests shall bear before the Ark seven Trumpets of Rams horns, Josh. 6. 4. where the word Iobelim is used, and is expounded by the Chaldee Paraphrast, Rams horns. Marbachius is of opinion, that this year was called their Jubilee, from (c) Inbal, the first inventor of musical instruments, of whom we read, Gen. 4. 21. Jubal was the Father of all such as handle the Harp and Organ: Other Authors deliver other reasons of the name; but it is most probable that this year was termed the year of Jubilee, from Iobelim, the Rams horns then sounded. There were five main uses of this Feast.

c Marbach. in
Levit. 23.

First, for the general release of Servants. *Secondly*, for the restoring of lands and tenements unto their first owners, who formerly sold them. *Thirdly*, hereby a true distinction of their Tribes was preserved, because lands returned unto their owners in their proper Tribe, and servants to their own Families. (d) *Fourthly*, some are of opinion, that as the ^{d Hospinian. de} Grecians did compute their times by the number of ^{Orig. fest. c. 9.} Olympiads; the Romans by their *Lustra*; the Christians by their *Indictions*: So the Jews by their *Jubilees*. Lastly, it did mystically shadow forth that spiritual Jubilee, which Christians enjoy under Christ, by whose blood we have not only a re-entry into the Kingdom of Heaven, which we had formerly forfeited by our sinnes (and this was haply signified by the Israelites re-entry upon their lands formerly sold) but also the sound of the Gospel which was in this Feast typed out unto us by the noise of the Trumpets, is gone thoroughout the world. And thus the Lord God hath blown the Trumpet, as Zacharies phrase is, Zachary 9. 14. But neither this release of servants, nor restoring of lands, was (e) until the tenth day of the first moneth *Tisri*, at which time it was proclaimed by the sound of Trumpets, or Rams horns; the nine first days of this moneth the servants feasted and made merry, and wore garlands in token of their liberty approaching.

e Moses *Exodus*
 19. in *halacha*
 Schemit. *Vet.*
 bel. c. 10.

CHAP. XI.

The Feast of Purim, and the Feast of Consecration or Dedication.

PUR is a Persian word, and signifieth a lot, whence this Feast of lots is called Purim, (i.) *κλήροτὴμα*, A Lottery: it began on the fourteenth of Adar, and continued till the end of the fifteenth, *Esther 9. 21.* It was instituted by Mordecai, in remembrance of the Jews delivery from Haman, before whom lots were cast day by day, and moneth by moneth, for the destruction of them. In these two days they read the History of *Esther*, in their Synagogues, and as often as they hear mention of Haman (a) they do with their fists and hammers beat upon the benches and bords, as if they did knock upon Hamans head.

a Hospi. de fest.
fol. 33. ex Antonio
Margarita
in li. de ceremoniis
Judaeorum.
b *Εὐαίσια*
ἑστὴν τοῦ δ' ἡμέρας
ἐκκαίνιστον τ)
Sabbat.

The Feast of Dedication, is termed in the New Testament, *Εὐαίσια* (b) a Feast wherein something is renewed; because those things only are reputed consecrated, which are separated from their common use, and dedicated to some new and holy use. We shall read of many things consecrated in the Old Testament; The Tabernacle, the Temple, Priests, Altars, Vessels, and Garments: but there was no anniversary or yearly solemnity appointed to be observed in remembrance of their Consecration. The Consecration therefore which we now speak of, being a yearly festival, was the consecration of the Altar appointed by Judas Maccabeus to be observed from year to year, for the space of eight days, from the five and twentieth of the moneth *Cassien*, which answereth in part to

to our December, 1 Maccab. 4. 59. Of this Saint John speaketh, and as he mentioneth our Saviours presence there, so he intimateth the time to be about December. It was at Jerusalem, the Feast of the Dedication, and it was winter, John 10. 22, &c.

The reason of this Feast, was in remembrance of that great mercy which God shewed unto his people, in delivering them from the tyranny of Antiochus, and the Idolatry which he had forced upon them, setting up the Idoll of Iupiter in the Temple of God, and abolishing the true worship of God.

These two Feasts are of humane institution, and others might be added unto them, but little is to be added or nothing at all to that which is delivered concerning them, in the places of Scripture where they are mentioned.



THE FOURTH BOOK Of their Idolatry.

CHAP. I.

The beginnings of Idolatry.



HE infiniteness of *Gods* Majesty farre transcendeth the capacity of created natures, & if we consult not with *Gods* own Oracles, though the sense of a *Deity* may be imprinted even in an *Atheists* heart, yet so far shall he be from all right understanding of *God*, that he will adore the creature in stead of the *Creator*, and when he hath multiplied the number of his *gods*, according to the number of the *Starres* in *Heaven*, and creeping things on earth, yet still his heart will be doubtful, whether he hath worshipped the true *God*, nay, whether the true *God* be not utterly unknown. For this reason the mariners in *Jonahs* ship cried every man unto his *god*, *Jonah* 1. 5. Every man to his own *God*, and lest they might all mistake the true *God*, they awaken *Jonah* to call upon his *God*. This (a) uncertainty attending Idolatry

Idolatry, caused the Heathens to close their petitions with that general, *Dii deaque omnes*. (b) The Arabians perceiving the unsufficiency of their known gods, dedicated their Altars, *Ignoto Deo, To the unknown God*. At Athens, Saint Paul found an Altar with the same inscription, *Acts* 17. 23. Hence other neighbour countries were wont to swear (c) by him that was unknown at Athens. From this doubt and distrust among the Athenians, what God was? and who he was? sprang another uncertainty amongst them, as dangerous as the other, dividing and sharing that undividable unity of the Godhead, between I know not what compires and equals, so that they had other Altars mentioning a plurality of gods: (d) the inscription being *Διὶ ἀγνώστῳ, The Altar of the unknown Gods*; yea the compleat and intire inscription of that Altar which Saint Paul saw, is thought to have been thus, (e) *To the gods of Asia, Europe, and Africa, to the unknown and strange God*. Which observation implieth their practise to have symbolized with other Heathens in that forementioned closure; *Dii Deaque omnes, O all ye Gods and Goddeses help*. This distrust I think to be the chief reason why they worshipped the unknown God; though I deny not but the Altars might bear this title, to conceal the name of their Tutelar God; unto whose protection they had committed themselves, (f) because the Heathen people generally conceited, that if the gods name, to whom they dedicated a City, were known, then the enemies might by some magical inchantment or charm, call him forth, and cause him to forsake the Citie: For the better preventing of which manner of evocations, the Tyrians, the Lacedemonians, and other (g) nations fettered and chained their gods, that they might.

b Gyrald. Syn. tagm. 17.

c Nè τὸν ἄγνωστον θεόν
Lucian. in Philoparide.

d Pausanias in Attica.

e Διὶ Ἀσίας, Ἑυρώπης, καὶ Ἀφρικῆς, ἀγνώστῳ θεῷ.
Ab. Apost. 17.
Tit. 1. 12.

f Alex. ab Alex. lib. 6. cap. 4. Tyraquel. in illud locum.

g Macrob. Saturn. l. 3. cap. 9.

h Vid. Macrob.
Satur. l. i. c. 18.
I. Irenaeum, lib.
2. cap. ult. Item
Orig. contra
Cels. l. 6. fol. 76.
col. 3.
i Vid. P. Gala-
tin. lib. 3. ca. 10.
k Plin. in Pro-
nem. lib. 5. Hist.
Natur.

might not depart. Again, it might be done in imitation of the *Jews*, who about the time of our *Saviour* his Incarnation, held it unlawful to pronounce that essential name of God, *Jehovah*, and in stead thereof would read *Adonai*. The occasion of this concealment of the name *Jehovah*, I take to have been originally, to prevent the blaspheming of that holy Name among the *Heathens*, who had learned from that Name to denominate their *Idols*, (b) *Iove* *Iaoth*, *Iania*, &c. Hence afterward the forbearing the name became superstitious, and so far prevailed, that they corrupted the text for the defence thereof, *Exod. 3. 15.* This is my Name *יהוה legnolam*, for ever: (i) they read *יהוה legnalam*, to be concealed. Though I deny not but that name was always in some sense ineffable: namely, as (k) *Pliny* saith, the names of the *African* people and Towns were ineffable, that is, such as other languages could not expresse without circumlocutions.

As those forementioned *Idolatrous* names, were nothing else but so many depravations of the name *Jehovah*: so the Original of many other ensuing kindes of *Idolatry*, proceeded at first from a misconstruction of Scripture. They having learned by tradition, that the Sun, Moon, and Starres, had a kind of Lordship and rule over day and night, times and seasons: Hence the superstitious ignorance of those people deified those lights of Heaven, and worshipped them as *gods*. Afterward corruption prevailing, their *Apotheosis*, or *god-making Ceremonies*, were extended to sublunary creatures, partly as *Symbola*, or representative signes of those greater and more glorious lights; for this reason the *Caldeans* worship fire: *אור*, and *Ur*, of the *Caldeans*, mentioned,

ned, *Gen. 11.* which signifieth fire or light, is thought to be the very god of the *Chaldeans*, though in that place the name *Ur* be applied to some chief City, from the name of the Idol. Yea, the god of *Nabor*, *Gen. 31. 53.* is thought to be no other; partly also the inferiour creatures were canonized for gods, in way of thankfulness for the benefits received from them, for which reason the sea, the winds, the air, the earth, and fruits of the earth, became deified. At last, well deserving men, nay, *Crocodiles*, *Serpents*, *Rats*, *Cats*, *Dogs*, *Garlick*, and *Onion*, were reputed gods.

CHAP. II.

Of *Moloch*, *Adram-Melech*, *Anam-Melech*, *Baal*, The
Tabernacle of Molech, *Chimn*, *Remphan*,
Horses consecrated to the Sunne,
Thammuz.

OF the Idol *Moloch* we read in divers places of Scripture, *1 Kings 11.* *2 Kings 23. 10.* *Levit. 18. 21.* He is sometimes called *Moloch*, sometimes *Molech*, sometimes, *Milcom*. He was the reputed god, not onely of the *Ammonites*, but of the (n) *Moa-*
bites also. He had his name from מלך *Malac*, signifying n Lorin. in All.
7. ex Occumen. to rule or reign. The *Seventy Elders* translate him, מלך, *Basileus*, a Prince, or King. Such King-Idols were *Adram-Melech*, and *Anam-Melech*, the gods of *Shepharvaim*, unto whom that people burnt their children in fire.

I take *Moloch* and *Baal* to be one and the same Idol, they were both names of supremacy and rule, מלך *Baal* signifieth a Lord or Master. And מלך *Molech*, a
 King.

King or Prince. They had both the same manner of sacrifice, they burnt their sons for burnt-offerings unto *Baal* likewise, *Ier.* 19. 5. yea they built the high places of *Baal*, which are in the valley of *Benbinnom*, to cause their sonnes and their daughters to passe thorow the fire unto *Moloch*, *Ierem.* 32. 35. In which text the place of sacrifice is noted to be one and the same, common to both Idols, and *Moloch* put in the end of the verse, to explain *Baal*, in the beginning thereof.

b *August. super judic. qu. 16. Vide sis Eusebium de prepar. lib. 1. cap. 7.*

c *Plato apud Macrob. Satyr. li. 1. ca. 23. ubi mendose citatur e Limae Platonis, quod est in Phaedro.*

d *Assyrios Saturnum (quem & Solem dicunt) Iunonemque coluisse constat. Servius in Aeneid. 1.*

e *למלך, Moloch dici volunt quasi למלך Malach, (i. e.) Angelus, Nuncius. Proinde interpretantur Moloch Mercurium Deorum nunciū. R. Levi. Levi. 13. 21.*

Some think them to be different, because the (b) Planet *Jupiter* was worshipped under the name of *Baal*; but the Planet *Saturn* is probably thought to have been worshipped under the name of *Moloch*. If we diligently observe Histories, we shall find such a confusion of the Planets, that the *Sun*, as it was sometimes called *Baal*, sometimes *Moloch*: so it was sometimes called (c) *Jupiter*, sometimes (d) *Saturn*; and concerning *Baal* this is evident: hence *Jupiter* was called by the *Phœnicians*, *Baal-samen*, which name is derived from the *Hebrew*, and soundeth as much as *Jupiter Olympicus*, the Lord of heaven: For *Baal* signifieth Lord, and *Shamain*, heaven. And what is this Lord of Heaven in the theology of the *Heathens*, other then the *Sun*? who may as well be styled the *King of Heaven*, as the *Moone* the *Queene*. Yea, *Sanchoiatho*, as *Eusebius* in the forequoted place relates him, taketh all these three for one, namely, the *Sun*, *Jupiter*, and *Baal-samen*.

Concerning *Saturn*, it is apparent that the *Sunne* was worshipped under his name; But I finde some Expositors to interpret *Moloch* to be (e) *Mercury*, others *Mars*: these are but few, and the grounds weak. It is therefore more generally & more probably thought that

that he was Saturn, because as to Moloch, so to Saturn, the Heathen people did sacrifice their ^(e) *Sonnes* and Daughters. Secondly, Saturns Image differed not much from Molochs. Of Saturn thus we reade.

(f) It was made of Brasse, wonderful for its greatness, whose hands reaching towards the earth, were so hollow (ready to claspe) that the youths which were compelled to come unto him, did fall as it were into a mighty ditch full of fire. You shall reade in a manner the same description of Moloch. Talmut commenting on Jeremy, writeth thus:

(g) Though all other houses of Idolatry were in Ierusalem, yet Moloch was without Ierusalem, in a place apart.

How was hee made? Hee was an image of brasse; hee had seven chappels, and hee was placed before them, having the face of a Bullock, and hands spread abroad, like a man that openeth his hands to receive some what from some other: and they set it on fire within, for it was hollow; and every man severally entred, according to his offering. After what manner? Whosoever offered a fowl, went into the first Chappel; he that offered a sheep, into the second; a lamb, into the third; a calf, into the fourth; a bullock, into the fifth; an ox into the sixth; and whosoever offered his son, into the seventh. Thus

Moloch and Saturn agree: First, in their sacrifice: Secondly, in the form of their Images. Now these seven chappels built for Moloch, may well resemble those ^(h) seven gates with which the Persian honoured the Sun; & as the seven gates did, so might the seven chappels mystically expresse the seven Planets, where

of the Sun was Moloch, ⁽ⁱ⁾ the King and Prince. When they sacrificed their sonnes unto this Idol, they did beat upon tabrets and drummes, that the cry of the childe might not be heard by the father. Thereupon was the place called *Tophet*, from *Toph* signifying a Drumme, as likewise from the cry of the children

Macrob. Sa-
turn. lib. 1. ca. 7
Euseb. de pra-
epar. l. 4. c. 7.

Talmut. Ier. 2.
fol. 97. col. 1. b.

sh cinan m
145. 9. 14. 14. 14.

Orig. contra
Celsum li. 6. fo.
74. col. 4. fr. Gy-
vald. in Deorum
Synag. 7. pag.

223.

dren it was called *Gebenna*, signifying a valley, and the roaring or crying. Some may make the question, whether that the phrase, *The fire of Gebenna*, *Matth. 5. 22* had its original from this fire, where with the children were burnt unto *Moloch*? I answer, that in this phrase there was not respect only unto this fire, though by the bitter cries and ejulations of poor infants, the restless torments to hell might be shadowed, yet the perpetuity and everlastingness of hellish pains, I take to be signified herein, by allusion unto that (1) other fire kept continually burning for the consuming of dead carcases, and the filth brought out of *Jerusalem*. For *Gebenna* was reputed a contemptible place without the City, in the which they burnt, by means of a fire continually preserved there, the carcases, filth, and garbidge of the City. The (2) *Cabalists* treating of *Gebenna*, in this metaphorical sense, as it is applied to the pains of hell, do distinguish of it, saying, That there is *Gebenna Superior*, and *Inferior*. by the first they understand bodily torments inflicted upon the bodies of sinners in this world: By the second they understand the pains of the soul in the world to come (3). They say likewise that there are *Septem Gebennæ mansiones*, seven degrees or mansion places in *Gebenna*. 1 *Infernus*. 2 *Perditio*. 3 *Profunditas*. 4 *Tacturnitas*. 5 *Umbra mortis*. 6 *Terra inferior*. 7 *Terra superior*. Of those seven receptacles, he that will mispend his time may read according to the quotation.

It is much controverted among Expositors, whether the children in this sacrifice were burnt in the fire, or only initiated and consecrated to *Moloch*, passing in the midst of two fires in sign of their consecration? It is probable, that both were in use. First, the Scripture

ture speaketh of both. Secondly, the Hebrew Doctors shew the manner of both. That they were burnt, *Jalkut* expressly teacheth, and with him (a) others agree *Aben Ezra* cord, saying, That *Moloch* is the name of an image *Lev. 18. 21.* and the wise men of blessed memory interpret *Moloch* to bee an universal name, denoting any whom they made to rule over them; and it is agreed upon, that this is the abomination of the sons of *Ammon*, and this phrase to cause to passe thorow, is as much as to burn. Others say, This Idols name was *Moloch*, and (p) this *p Rabbi Solomon* *Lev. 18. 21.* was his worship: That he (namely, the Father) delivered his Son unto the Priests; and they made two great fires; and they made his Son passe on his feet between both these fires.

Notwithstanding, we must not think that there were no other oblations unto *Moloch*, besides sacrificing of children: For what use then served those other six Chappels? No, I take this oblation of children, not to have been forced on them by any superstitious law, or tradition, binding them thereunto; but to have been reputed a work more meritorious, because it was merely voluntary. This I note, because otherwise there were an apparant difference between *Baal* and *Moloch*. For the *Baalites* offered unto their fancied Deity a bullock in that contention between them and *Elisha*, *2 Kings 18.* Bullocks, and Calves, and Lambs, were their ordinary sacrifices, the sacrificing of their children, extraordinary. Yet their ordinary sacrifices, were not alwayes altogether void of mans blood, but sometimes the Priests would lance and cut their own flesh: which custom, whence it had its original, I finde not: only we finde the like to have been practised by the *Heathenish Priests* in their sacrifices to *Bellona*: *Tertullian* toucheth *Tert. Apol. c. 9.*

r LaHm. p. 40.

[illegible]

12. 3. 2012

ethits; but (r) *Lactantius* treating of *Bellona* and her *Priests*, speaketh more clearly, saying, they sacrificed not with any other mans blood, but with their own, their shoulders being lanced, and with both hands brandishing naked swords, they ran and leaped up and down like mad men. Who would not take these *Bellonites* to be the very *Baalites* spoken of, *1 Kings 18*. They leapt upon the Altar which was made ——— and cut themselves as their manner was, with knives and lancers, till the blood gushed out upon them.

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1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

That the opinion of pleasing God by sacrificing their children sprang from *Abraham's* offering of *Isaac* seemeth very probable, and is intimated by *B. Solomon*, who bringeth in God speaking concerning *Molech* after this manner: *I never commanded that they should offer up their sonnes for an oblation, and I never spake it unto any of my Prophets, (f) and when I spake to Abraham to sacrifice his son, it entred not into my heart that he should sacrifice him, but to make known his righteousnes.* (Yea, (t) *Porphyrie* treating of *Saturn*, (who seemeth to have been this very *Molech*) saith that the *Phœnicians* called him *Israel*, and that he had by *Anobreth* one onely son called *Jed* in the *Phœnician* language, (no doubt from the Hebrew *Techild*, signifying an only begotten, and applyed to *Isaac*, *Gen. 22.2.*) which he offered upon an altar purposely prepared. Who seeth not the history of *Abraham* and *Sarah* under the names of *Israel* and *Anobreth*? and the immolation of *Isaac* under the name of *Jed*? and the original of this Son-sacrificing divinity, to have been the unwarrantable imitation of *Abraham*?

C. Solomon, Far.

Feb. 21.

1. Euseb. prepar.

Examp. 1.1.6.7.

2.17.

But what was the ~~Sun~~ worshipped *Idolatrously*, no other wise? Yes, except I am deceived, we find another manner of worship described by *Amos* *chap.*

5. 26. But ye have born the Tabernacle of your Moloch, and Chinn your images, the starre of your God which ye made to your selves. This translation. I preferre before others. First, because the ^{Hebrew} word signifieth a Tabernacle. Secondly, it is rendred the tabernacle of Moloch, not Siccuth your King, (2) by the Seventy. Thirdly, it is so repeated by Saint Stephen, Acts 7. 43. yee took up the tabernacle of Moloch, and the starre of your God Remphan, figures which ye made to worship them.

Three things are to be inquired for the understanding of this parallel. First, what the bearing on taking up of this tabernacle is. Secondly, what Idoll was pointed out by these names of Chinn and Remphan. Thirdly, what is meant by the star of this God. The taking up of this tabernacle denoteth their worship which they exhibited unto their Idoll, by carrying him up and down in Tabernacles & Pageants, after a solemn manner of procession: by the Romans this solemnity was termed *Pompa*, and the tent or Pageant in which the Idoll was carried, *Thensa*, according to that, *Thensa Deorum vehiculum*. This kind of Idolatry may seem to have had its original among the Heathens from an unwarrantable imitation of Moses's tabernacle, which was nothing else but a portable Temple, to be carried frō place to place, as need required. For it cannot be denied, but that many superstitions were derived unto the Heathens frō the true worship of God, which he himself had prescribed unto his people. Thus as God had his Tabernacle, Priests, Altars, and sacrifices, so the Devil had his Tabernacles, Priests, Altars, & Sacrifices. As God had his fire ever burning up on the Altar, so had the devil his fire preserved burning by those Vestall Virgines. As God had his propitiatory or

Mercy;

מִשְׁכָּן
כִּנּוּן

כִּנּוּן
Καὶ ἀναβάντες
τὴν σκηνὴν τοῦ
Μολόχ, καὶ
τὴν ἀστέρα τοῦ
θεοῦ Ἰεφάν, ἣν
ἐποίησαν οἱ
ἄνθρωποι
ἐκ τῆς
ἁρτίστον τῆς
ἀντιφ.

Καὶ ἀναβάντες
τὴν σκηνὴν τοῦ
Μολόχ, καὶ
τὴν ἀστέρα τοῦ
θεοῦ Ἰεφάν, ἣν
ἐποίησαν οἱ
ἄνθρωποι
ἐκ τῆς
ἁρτίστον τῆς
ἀντιφ.

Ἰεφάν
ὁ ἐπὶ τῆς
ἀντιφάνου
ἀντιφάνου
ἀντιφάνου
ἀντιφάνου

Lev. 6. 3.

* Solle. Borne
nōtē grati spē
Hercule Cenci,
Antiqui dicere
pauca. Corrip.
Astric. l. 1. n. m.
12. 14. Deripit
x Alex. ab Alex.
lib. 3. cap. 12.

y-Hic illius ar-
ma, Hic currus
fuit. Virgil. Æ-
neid. 1.

z Cel. Rhodigin.
antiq. l. 9. c.

Mercy seat: So had the devil his Sacros tripodas, his Oracles from which he would speak unto them that served him. This solemn procession was performed by the Romans in the honor of the *Sun*. It was performed by the *Israelites* in honour of their *Moloch* who formerly was interpreted the *Sun*. To adde unto the pomp and state of this solemnity, both the *Romans*, and the *Israelites* caused great horses and chariots to be led up and down. (x) Horses were consecrated to the *Sunne* by the *Romans*, and their Circus place was sometimes called *inimor*, and *inrodianum*, an Horse race. And that chariots were commonly used in those pompous shews is (y) evident. Concerning the people of *Judah*, doth not the like practice plainly appear? 2 *King*. 23. *Josiah* did put down the Horses given to the *Sun*, and the chariots of the *Sun*. This kinde of Idolatrous worshipping the *Sun* seemeth to have had its beginning from the *Persians*; who also accounted Horses holy to the *Sun*, (z) and the *Persian King*, when he would shew himself in great state, caused an exceeding great Horse to be led up and down, the which was called *Equus solis*.

The second inquiry is, what *Idoll* was meant by *Chiun* and *Remphan*, otherwise in ancient copies called *Repham*. Not to trouble the Reader with the various interpretations of Expositors, much lesse with the bold adventures of others in correcting the text: by *Chiun* we are to understand *Hercules*, who in the *Egyptian* language was called *Chon*: by *Repham* we are to understand the same *Hercules*, for רפאים *Rephaim*, in the holy tongue signifieth *Giants*: By *Hercules* we may understand the Planet of the *Sun*: there are *Ety-mologists* which derive *Hercules* his name from the *Hebrew* חמיר *Hamir*, *Hiercol*, *Illuminavit omnia*: the *Greek*

Ety-mology

(a) *Etymology*, holds correspondency with the *Hebren*, and both signifie that universal light which floweth from the *Sun* as water from a fountain. Adde hereunto, that (b) *Porphyrie* interpreteth *Hercules his twelve labours*, so often mentioned by the *Poets*, to be nothing else but the *twelve signes of the Zodiak*, thorow which the *Sun* passeth yearly. But some may question whether the name of *Hercules* was ever known to the *Jews*? It is probable the name was, for *Hercules* was the god of the *Tyrians*, from whom the *Jews* learned much *Idolatry*; as being their neer neighbours: Yea, it is apparant, that in the time of the *Maccabees* the name was commonly known unto them: for *Iason* the High Priest sent three hundred drachmes of silver to the sacrifice of *Hercules*, 2 *Maccabees* 4. 19.

Thirdly, it followeth that we should inquire what this *starre of Remphan* was. It is probably (c) thought that it was a certain *starre* painted in the forehead of *Molech*; Neither was it unusual for the *Heathen* people to paint their *Idols* with such *Symbolica addita-menta*. (d) *Julius Cesar* his Image had a *star* depicted on the crown of his head.

The *Sunne* was also worshipped by the house of *India*; under the name *Tammuz*; for (e) *Tammuz*, saith *Hierome*, was *Adonis*, and (f) *Adonis* is generally interpreted the *sun*, from the *Hebrew Adon*, signifying *Donat*, the same as *Baal*, or *Moloch* formerly did, namely, the Lord or Prince of the *Planets*. The moneth which we call *June*, was by the *Hebrews* called *Tammuz*, and the entrance of the *Sun* into the signe *Cancer*, was, in the *Jews* *Astronomy*, termed *Tekupha Tammuz*, the revolution of *Tammuz*. Concerning *Adonis*, whom sometimes ancient Authours call *Osiris*, there are two things remarkable, & remarkable, the death or loss of

a *Heracles quid aliud est quam Neus, u. d. (i.) aeris gloria: qua porta alia est aeris nisi solis illuminatio? Macrob. Satur. l. 1. c. 30. b* *Euseb. de prep. l. 3. cap. 4. p. 71.*

c *Occumenius: Acts 7. 43.*

d *Sueton. in Jul. c. 38. It. Plin. hist. l. 2. ca. 24. Horat. l. 1. Od. 17.*

e *Hieron. comment. 2. in Ezek. l. 9. p. 58. not*

* -- Nunquam
sais quæsitus
Ostris.
Semper enim
perdunt, semper
deveniunt.

Lucan:
f Plutarch. in
A cibiale.

Plutarch. in
A cibiale.

Plutarch. in
A cibiale.

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A cibiale.

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Plutarch. in
A cibiale.

of *Adonis*, and *Thammuz* the finding of him again. As there was great lamentation at his loss, especially amongst the (f) women: so was there great joy at his finding. By the death or loss of *Adonis*, we are to understand the departure of the *Sun*; by his finding again, we are to understand his return. Now he seemeth to depart twice in the year: First, when he is in the *Tropick* of *Cancer*, in the farthest degree northward. Secondly, when he is in the *Tropick* of *Capricorn*, in the farthest degree southward: answerable unto these two departures which may be termed *disparitions*, or losses of the *Sun*, there are two returns immediately succeeding, which may be termed likewise *Thammuz*, the findings or new appearances of the *Sun*. Hence we may note, that though the *Egyptians* celebrated their *Idonia* in the month of *November*, when the *Sun* began to be farthest southward; and the house of *Juda* theirs, in the month of *June*, when the *Sun* was farthest Northward; yet both were for the same reasons, and in substance they agreed. And of this the Prophet *Ezekiel* is thought to have spoken, *Ezek. 8. 14. There sate women weeping for Tamuz.*

These solemnities were chiefly observed, between the *Biblienses* and the *Alexandrini* (g) the manner was thus: When the *Biblienses* solemnized the death or loss of *Adonis*, at that time the *Alexandrini* wrote a letter, this letter was inclosed in an *Ark* of *Eulrushes*, therein they signified that *Adonis*, whom they lamented, was found again: this *Ark* being after the performance of certain rites and ceremonies committed to the Sea, forthwith it was carried by the stream to *Biblus*, upon the receipt whereof, the lamentation of the women was turned into

g *Procopius* in
Isaiam ad c. 10.
It. *Cyillus* l. 2.
Tom. 2. in p. 1.
Isaiam.

into joy. (b) Others say that this lamentation was performed over an Image in the night season, and when they had sufficiently lamented, a Candle was brought into the room (which ceremony might mystically signify the return of the Sun) then the Priest with a soft voice muttered this form of words: (i) *Trust ye in God, for out of pains salvation is come unto us.* (k) There are likewise of the Jews that say their *Tamuz* was an Image whose eyes they filled with Lead, which Lead being melted by the means of fire under it, the Image it self seemed to weep.

There (l) are that think the Prophet alludeth unto those letters inclosed in those fore-mentioned *bul-rush Arks*, Isa. 18. 2. when he speaketh of Embassadors sent by the Sea even in *Vessels of Reeds* upon the waters. But I rather approve the literal sense, for by reasons of the shells and dangerous Rocks in the River Nilus, it was not unusual for men to sail in hulks and vessels made of a kind of great *bul-rush*, which by the Egyptians was termed *Papyrus*, and these kind of ships (m) *Papyracea naves*.

CHAP. III.

Of Baal-Peor, Baal-Tsephon, Baal-Zebub, Baal-Berith, Bel, and the Dragon.

VV Hom the Hebrews called Baal, the Babylonians called Bel, and although the Planet of the Sun only at first might be worshipped under that name, yet at last it became a common name to many other Idols, according to that, *There are many Gods, many Baalims or Lords*, 1 Cor. 8. 5. As

the same *Idol Jupiter* had different names, and different Rites of worship, occasioned sometimes from the different places, as *Jupiter Olympius*, from the hill *Olympus*, *Jupiter Capitolinus*, from the *Capitol hill*; *Jupiter Latialis*, from that part of *Italy* which is called *Latium*. Sometimes from the different benefits which he was supposed to bestow on men, as *Jupiter Pluvius*, because he gave rain, *Impiter Lucetius*, because he gave light; *Impiter altitonans*, from *thundring*: So *Baal* had his distinctive Titles, and different rites of worship, sometimes occasioned by the place, as *Baal-Peor*, *Numb. 25. 3.* sometimes from the benefit obtained, as *Baal Tsephon*, *Exod. 14. 1.* and *Baal-Zebub*, *2 Kings 1. 2.* sometimes for some other reason, as *Baal-Berith*, *Judg. 8. 33.*

^a *Hieronym. ad Mos. . Idem. prodidit Isidor. Orig. l. 8.*

Baal-Peor, is thought to be that (*a*) *Priapus*, that obscene *Idoll*, so famous in prophane Authors. He was called *Peor*, from the hill *Peor*, mentioned, *Numb. 23. 28.* as likewise his Temple wherein he was worshipped, standing upon the same hill, was called *Beth-Peor*, *Dent. 3. 29.* He was worshipped by the *Moabites* and *Midianites*: the *Idol Chemosh*, *Ier. 48. 7.* is thought to be the (*b*) same, and I take it to be applied to *Baal-Peor*, by way of contempt, as if one should say, their blind god, according to that in the Psalm, *They have eyes and see not.* For the first letter (*c*) *Caph*, signifieth *quasi*; and מנשך *Musch* *Palpare*, to groap or feel about in manner of blinde men.

^b *Hieron. in Isai. l. 5. c. 15.*

^c *Philo Jud. lib. 2. Allegoria. p. 79.*

^d *F. Fag. Exod. 14. 1.*

Baal-Tsephon is thought by the (*d*) *Hebrews*, to have been an *Idoll* made by the *Egyptian Magicians*, and placed in the wilderness, to observe and stop the *Israelites* in their departure from *Aegypt*, whence it was termed צפן *Tsephon*, from צפה *Tsapha*, signifying to watch, & observe in manner of a watchman: because

CHAP. IV.

Of Dagon.

a R. Da. 1 Sa. 5.

THe (a) Hebrew Doctors say, that this Idol Dagon was made from the navil downward in form of a fish, but from the navil upward, in form of a man. This they collect from the 1 Sam. 5. 4. The two palms of his hands were cut off upon the threshold. And furthermore they say, the Idol Dagon had his name from the Hebrew דַּג Dagon, signifying in the holy language, a fish, according to which description we may English

* Triton non ab-
similem habuisse
se figuram fin-
gitur. Frons
hominem praefert,
in piscem
desinit alvus.
Pier. Hierogl.
lib. 21. p. 28.
b Philo Byblius
apud Euseb. de
prepar. lib. 1.

c. 7.

c Pier. Hierogl.

l. 32. p. 228. Id.

l. 26.

d R. Levi.

1 Sam. 5.

him the *Philistims Neptune* or * *Triton*. Others derive the name from דַּג Dagon, signifying *Corn*, and they (b) say, that he first invented the use of the *Plough* and *Corn*, whence they translate him *Iupiter aratrius*. In this respect we call him the *Philistims Saturn*, because antiquity makes (c) *Saturn* the first *inventer of Husbandry*, and therefore paints him with an *hook* or *sithe* in his hand, as being the fittest *Hieroglyphick* for *Husbandry*. Both opinions have their Authors, and no sufficient proof hath been produced to overthrow either. (d) Yea there are not wanting among the *Jewes* themselves, that say this Image of Dagon was made in the form of a man. Notwithstanding *Scaliger* his conjecture is not improbable, that those who interpret Dagon, *Iupiter aratrius*, or אַדֹנִי, might mistake and read שַׁדַּי *Shadai* signifying *Ager*, A field, for שַׁדַּדַּי *Schaddai* being the very name of God, signifying *Omnipotens Almighty*.

CHAP. V.

Of the molten Calfe.

THE History of the *molten Calfe* is at large set down, *Exod. 32.* where we reade, that by reason of *Moses* his long absence, the people desired of *Aaron*, Gods to be made, whereupon *Aaron* made for them the *molten Calfe*. The reason why they worshipped *God* rather in the similitude of a *Calfe*, than of any other Creature, is generally by *Expositors* conceived to be from the corruptions learned among the *Egyptians*, who worshipped their Idol (a) *Apis*, otherwise called (b) *Serapis*, in a living Oxe, and likewise in an Image made in the form and similitude of an Oxe, with a bushel on his head. This Oxe was remarkable for certain notes and marks, whereby it was differenced from all others. It was black bodied, it had a white forehead, a white spot bebinde, and a knot under his tongue; for the more curious fashioning and polishing of these marks in the *molten Calfe*, *Aaron* may seem to have made use of his (c) *graving toole*. (d) The *Egyptians* repaired unto this Oxe for the resolution of matters doubtful, as to an Oracle; and the manner of consulting with him was thus. The party that repaired unto him, tendered a bottle of hay or grasse, which if he received, then it betokened a good & happy event; if otherwise he refused it, then it did portend some evil to come. Thus they turned their glory into an Oxe that eateth grasse, *Psalme 106. 20.* The Hebrew word in the *Psalme*, translated an Oxe, is (e) *shor*, which I note, because in my opinion, it giveth light to one of

a *Plin. Nat. hist.*
l. 9. c. 46. *Herod.*
l. 2 *Solin. c. 35.*
aut aliorum di-
stinctione 45.
b *Alex. Genial.*
dier. l. 6. cap. 2.

• שור
fido sculptorio.
d *Plin. Hist. li. 8.*
c 46. It. *Alex.*
Genial. dier.
l. 6. c. 2.

שור

f Vultus, facies
ON

g Cyprian. de
bono patient. p.
3 8. vid etiam
August. p. 73.
Ir. Tertul. adv.
Iud. cap. 1.

h Suidas in
Zapamis.
Ruffinus lib. 2.
bist. Eccles. cap.
23. Pier. Hie-
rog. lib. 3. p. 25.

of the names by which this *Idoll* was denoted. Sometimes it was called *Apis*, from the Hebrew word (f) *Ap*, signifying a face: sometimes *Serapis* quasi *Sher-apis*, which is nothing else but *Bovis caput*, an Oxe head, the very name used by the (g) *Fathers*, to express this *Idolatry*. It is commonly known that this *Idolatry* was derived to *Israel* from the *Egyptians*, but whence the *Egyptians* first learned it, few have taught: They do not conjecture amiss, who interpret the first institution hereof to have been in the memory of *Ioseph*, who by his providence relieved both *Aegypt* and other neighbor Countries in the seven yeares of famine. Besides the testimony of no slight (b) Authors, there are strong inducements to perswade it. First, both the years of plenty and famine were fore-signified by the apparition of *Oxen*. Secondly, what fitter emblem, (if it had not afterward proved an *Idoll*) to continue the remembrance of a *Ioseph*, (by whose alone care and industry, corn and victual was provided in an extream famine,) than an *Oxe*, the true and lively hieroglyphick of an industrious Husbandman? Thirdly, in this *Suidas* agreeth with others, that this *Oxe* was portrayed with a bushel on his head, though others do more clearly expresse the reason of this portraiture, namely, because of the great quantity of corn measured out by *Ioseph* in that extream dearth. Concerning the sin of the *Israelites* in making this *Calf* or *Oxe*, the modern *Jews* do transfer the fault upon certain *proselyte Egyptians* who came forth with them, and they say, that when *Aaron* cast their Jewels into the fire, these *Egyptians*, contrary to his expectation, by their art *Magick* produced a calf, to which purpose they urge *Aarons* own words, *Exod.* 32. 34. I did cast the gold
into

into the fire, and *thereof came this Calf*; as if his art or will went not with the making thereof, but *of it selfe it made it self*. But this answer of his sheweth rather, how vain the wit of man is in the excuse of sin; and as his engraving instrument writes down *Aarons sin*: so the confession of others more ingenuous *Jews*, proclaims the Israelites, saying, that (i) *no punishment befalleth thee Israel, in which there is not an ounce of this Calse*. I conclude this with the analogy between the Egyptian *Apis*, and the molten Calse: and this consisted in three things. First, as there were some special mark in the Egyptian Oxe: so is it probable that Aaron with his engraving toole, made the like. Secondly, as the Egyptians in honor of their Oxe (k) celebrated a solemn feast, with much singing and mirth: so the Israelites proclaimed a feast in honor of their Calse: The people sate down to eat and drink, and rose up to play. Thirdly, as the Egyptians Oxe was at last drowned in the River: so Moses burnt the molten Calf, and beat it to powder, and cast it upon the face of the water, *Exod. 32. 20. Deut. 9. 21.* Ieroboam afterward, though upon other inducements, committed the same sin, he thought in his heart, that if the people did go up to *Ierusalem*, and do sacrifice in the house of the Lord, they would revolt from him, and return to the King of *Judah*: whereupon he set up two Calves of gold, the one in *Bethel*, the other in *Dan*; saying unto the people, It is too much for you to go up to *Ierusalem*, 1 Kings 12. 28.

אין לך ישר
אל פון ענין
אין בה
אנקין סעו
הצל
Moses Gerund.
vid. Munster.
Exod. 32.

kSuidas in voce
αἰδω.

CHAP. VI.

Of Astaroth, Ammonia, Juno, the Queen of Heaven,
Diana of the Ephesians.

AS the *Sun* was worshipped under many names: So likewise the *Moon*. *Astaroth* was the Idoll chiefly of the *Zidonians*, 1 *Kings* 11. 5. 2 *Kings* 23. 13. she had her *Temple* called the house of *Astaroth*, in which the *Philistims* hanged up *Sauls* (a) *Armor* after his death, 1 *Sam.* 31. 10. That the *Moon* was worshipped under this name needs not (b) proof: onely (c) some say that *Astarte* was *Juno*: and why may we not say that *Juno* was often used to expreis the *Moon*? (d) Both the *Moon* and *Juno* are often called by the name of *Urania*. And as the *Moon* in respect of her light is called *Urania*; so in regard of the lesser lights in the heaven, she is called *Astroarch*, that is, the (e) *Queen of the Planets*; or as *Horace* speaketh of the *Moon*, *Siderum Regina*, the *Queen of the Starres*; or lastly, as *Virgil* speaketh of *Juno*; *Divum incedo regina*, the *Queen of the Gods*. It seemeth very probable, that this is that *Queen of Heaven*, of which the *Prophet* speaketh, *Ier.* 7. 18. *Ier.* 44. 17. Again, unto whom may we imagine those ancient Heathens to have performed that solemn worship, which they did on the *Calends*, or first day of every moneth (was it not to the *Moon*?) And yet notwithstanding it is ascribed to *Iuno*, (f) whence she is called *Iuno Calendaris*. Lastly, as *Iupiter* (g) *Ammon* was no

a Horum Anathematum oblationem primo didicerunt ab Israelitis. Num. 7

1 Sam. 21.

b Ασπρτω

δ' ἰσὶ δὸν δὲ

αλλήλων, ἰμ-

μωνα. Astarten

lunam esse opi-

nor. Lucian de

dea Syria.

c August. Super

Indic quest. 16.

d Astarte Urania

idem omnino va-

let apud Phœni-

cas, quod Iuno

Lucina apud

Latinos. Dedu-

citur Vrania ab

Hebræo נור

Nun in fine ad-

jecto aut per se

solum, aut cum

lod, quod passim

fit Syris, quasi

נור vel

נור in for-

minino vero

נור נור (i)

Lucidus & Lucida, aut Lucinus & Lucina. Et hinc Græci suum ἡγεῖν mutuati sunt. e Arge-

α, ἡ δicitur v. ὁ δ' ἰσὶ δὲ ἄστρον ἄστρον ab imperio quod in astra exercet. vid. Herodian. lib.

5. f Macrob. Sat. lib. 1. c. 15. g Macrob. Sat. lib. 1. c. 21.

other than the *Sun*, & worshipped in form of a *Ram*:
 so for ought I see, the *Moon* might be called *Iuno* (b)
Ammonia and worshipped in the form of a *sheep*. Sure
 I am, that the *Hebrew Doctors* describe the Images of
 (i) *Astaroth*, to have been made in the form of *sheep*,
 and the word *Astaroth*, in the original signifieth a
 flock of *sheep*, and the *Moon* might as well be called
Ammonia, as the *Sun* *Ammon*, both being so called
 from their *heat*, which in the holy tongue is called
 (k) *Hammah* and from thence likewise those Images
 (of which we read *Levit. 26. 30. Isa. 17. 8. Isa. 27.*
 9.) are called (l) *Hammanim*, because they were cer-
 tain Idols placed upon the house top, and so always
 exposed to the *Sun*. Furthermore, as *Jupiter* (m) *Am-*
mon was painted with *horns*, so likewise was the (n)
Moon: why they should be thus painted, many rea-
 sons might be produced, but chiefly three, the first
 peculiar to the *Sun*, the other common both to *Sun*
 and *Moon*. First, the *Sun* was painted with *Rams* horns,
 because with the Astronomers the sign *Aries* in the
Zodiacke is the (o) beginning of the year. Secondly,
 because as the strength of *horned beasts* consists in
 their *horns*: so the vertue and influence of the *Sun*
 and *Moon*, is derived into sublunary creatures by
 their beams. Thirdly, because the light of the *Sun*
 and *Moon*, makes the reflection *cornute* or *horn-like*.
 When *Moses* came down from God, *Aaron* and the
 people saw that his face shined; *Exod. 34.* the *Latin*
 reads it, *Facies ejus erat cornuta*: and hence it is, that
Moses is painted with *horns*, which some of the
Rabbines have interpreted (p) *horns of magnificence*.
 The error grew from the doubtful signification of
 the *Hebrew* word signifying *splendor* or *brightness*, and
 also *horns*.

q Macrob. Sa-
turnal. l. 1. c. 15

r Plin. l. 36. 14.

f Plin. l. 16. 40.

Simili prorsus
ratione Atheni-
ensium nummis
quosdam, boves:
eorundem Athe-
niensium alios
quosdam Kōgas,
(i. e.) puellas;
alios Corinthi-
orum πῦλως,
pullos: alio
Peloponnesio-
rum, χαλάρως,
et quosdam alios
Romanorum na-
ves vocabant
in Macrob. Sa-
turn. l. 1. c. 1.
Non, ab similem
idololatram in
cultu Veneris
prodidit Iulius
Firmicus de er-
rore profan. re-
ligio, cap. 4.

(q) The Moon was also worshipped under the name of Diana, who although she were worshipped thro-
rowout all Asia, yet she was had in principal esteem
among the Ephesians, whence arose that cry, *Great is Diana of the Ephesians*, Acts 19. 28. Her greatness a-
mong the Ephesians appeareth partly by her Temple,
which in (r) one place Plinie saith was two hundred
and twenty years building, but (s) elsewhere he
saith 400 yeares: partly from the great gain procu-
red unto the Silver-smiths in making and selling sil-
ver Temples of Diana, Acts 19. 24. It is much disputed
what those silver Temples were; some think them to
be little houses, or shrines (such as were for their
smallness portable) in form representing the Temple
of Diana, and within having the Image of Diana in-
closed, and in this sense *validia* is sometimes used, to
signifie closets or shrines wherein Images were kept: o-
thers think certain coins or pieces of money to be
called by the name of Diana's Temple, from the simi-
litude of Diana's Temple, engraven or stamped upon
those coins: as in England we call some pieces of
gold the George, others the Angel, others the Thistle,
from the impression which they beare. The like
custom of naming coins from their Sculpture or im-
pression was not unusual among the (t) ancients,
neither were such coins unusual on which the Tem-
ple of Diana was engraven, and these capital letters
added, DIAN. EPHE. Theodorus Beza in his major
annotations upon the Acts, reporteth that he hath
seen two of these himself.

We read of another kind of idolatrous worship
towards the Moon, to have been, (u) that men sacri-
ficed to her in womans apparel, and women in mens
apparel, because they thought the Moon to be both

male

male and female, whence the *Moon* is called by old Authors as well *Lunus* as *Luna*: And *Venus*, whom *Philocorus* affirms to be the *Moon*, is termed *Dea Venus*, as well as *Dea Venus*. (x) Some have thought that God had respect unto this kind of Idolatry, *Deut.* 22. 5. where men are forbidden to weare womens Apparel, &c *contra*; but it is more generally and upon better grounds thought, that the promiscuous use of apparel (whereby the distinction of sex is taken away) is there forbidden.

CHAP. VII.

Of other Gods mentioned in Scripture.

THE *Sun* and *Moon*, which are the greater lights in the Heaven, I take to have been the chiefest Idols worshipped by the *Heathen* people. Notwithstanding, their blind devotion deified also the other *Planets*, and that numberless number of lesser lights, called in Scripture *Militia Celi*, The Host of Heaven, whose several natures, properties and influences, are not distinctly known. In like manner there is an *Host of Idols* mentioned in holy writ, of whom little or nothing is spoken to the purpose by Authors, more than their very names. Of this nature are those *Chambers of imagery*, wherein all forms of creeping things were pourtraied on the walls, *Ezek.* 8. It may be termed their *Pantheon*.

In those colonies which the *King of Ashur* transplanted into *Samaria*, every one worshipped the god of his own Nation. The men of *Babel* made *Succoth Benoth*, the men of *Cuth* made *Nergal*, the men of *Hamath* made *Ashima*, the *Avims* made *Nibhaz* and *Tafak*.

tak; the *Shepharvims* burnt their Children in the fire to *Adram-melech* and *Anammelech* the gods of *Shepharvaim*, 2 Kings 17. 30, 31. (a) The Hebrew Doctors say, that *Succoth Benoth* was the picture of an Hen with her

a R. Iarchi.
a Kings 17.

R. David. non
diffenit.

Chicken: *Nergal* they interpret *Gallum Sylvestrem*; *Asima* a Goat; *Nibhaz* a dog; *Tartak* an Ass; *Adrammelech* a Mule; *Anammelech* an Horse: that such bruit beasts should be worshipped as gods may seem ridiculous;

b Lucian. l. 16.

de Syr. Dea.

c Herodotus in
Enterp.

d Cic. de. legib.

l. 1. vid. Tira.

quel. in Alex.

Neopol. l. 6. c. 26

f Portum &

cope, nefas

violare &

frangere morsu.

O sanctas gentes

quibus hæc

nascuntur in

borris Numina.

Juvenal. satyr.

25.

but the like to have been practised among the Heathens, profane Authors abundantly testifie. The (b)

Cock was worshipped as a God among the Syrians, (c)

A Goat by the *Mendesii*; (d) A Dog by others: yea

they have adopted into the number of their Gods,

(e) Oxen, Lions, Eagles, Wolves, Crocodiles, Cats, Rats, &c.

Nay they have digged their Gods out of their Gar-

dens, (f) *Garlick*, *Leeks*, *Onions*, &c. To these may be

added *Nisroch* which was the God of the *Assyrians*,

and as it seemeth had his Temple at *Ninive* 2 Kings 19.

ult. and *Esay* 37. ult. Secondly, *רמון Rimmon*, the word

signifieth a *Pomegranat*. Concerning this Idol it is

much controverted, whether *Naaman* sinned not in

saying, The Lord be merciful unto thy Servant, that when

my Master goeth into the house of *Rimmon*, &c. 2 Kings 5.

18. Read the words in the *Præter tense*: When my

Master went into the house of *Rimmon*, the sense ap-

pears to be a pardon craved for sins past, not after-

ward to be committed. The same word *בבוא Belbo*,

in going, is put to expresse the time past, in the

titles of the *Psalms* 52. and *Psalms* 54. Thirdly, *Nebo*,

otherwise called *Nabo*, an Idol of the *Assyrians*, *Ier.* 48.

1. He had his name from *prophetic*, *נביא Nabhi* signi-

fying a Prophet, he seemeth not much to differ from

Zdis *Ζηδαιος*, or *Zdis* *Ζηδαιος*, so often mentioned in *Homer*.

g Diodor. Sicul.
l. 37.

25.

may

may render *Nebo*, the *Affyrians*, *Ammon*, or *Jupiter Vaticanus*, the god of their Oracles.

CHAP. VIII.

The several manners of divine Revelation.

AS Idolatry originally sprang from mistaking of Scripture: so Witch-craft and Sorcery, (which holdeth neer affinity with Idolatry) seemeth to have had his first beginning from an imitation of Gods Oracles. God spake in divers manners, Heb. 1. 1. By dreams, by *Vision*, by Prophets, 1 Sam. 28. 6, 7. when the Lord would by none of these answer King *Saul*, then he sought to a Witch. To these might be added Gods speaking from between the *Cherubims*, his answering by *Visions*, *Angels* and *voices*: but the chief manners of revealing himself, observed by the Hebrew Writers, are four, which they term (a) *four degrees of Prophecy*, or *divine Revelation*: somewhat therefore being spoken of these, I purpose to explain the several sorts of unlawful divinations mentioned in Scripture.

^a P. Fagius in Exod. 28.

The 1. degree was נבואה *Nebnah*, Prophecie. This was when God by certain visions & apparitions revealed his will.

The second was רוח הקודש *Ruach Haodesch*, The inspiration of the Holy Ghost, whereby the party was inabled without visions or apparitions, to prophecie: some shewing the difference between those two, b adde that the gift of prophecie did cast a man into a trance or extasie, all his senses being taken frō him: but the inspiration of the Holy Ghost was without any such extasie, or abolitiō of the senses, as appeareth in *Iob*, *David*, *Daniel*. Both these degrees, as likewise *Urim* & *Thummim*, ceased in the 3d Temple, whence

^b D. Kimchi. prefat. in Psal.

c Talmud: in
Sanhedrin. c. 1.

whence their ancient Doctōrs say, (c) that after the latter Prophets Haggai, Zachary & Malachy were dead, the Holy Ghost went up or departed from Israel. Howbeit, they had the use of a voice or eccho from Heaven. In which speech we are not to understand that the Holy Ghost wrought not at all upon the Creatures, or that it wrought not then in the sanctificatiō of men, as in former times, but that this extraordinary enabling men to prophecie by the inspiration of the Holy Ghost then ceased; and in this sense, the Holy-ghost was said to have departed from Israel. Unto this common received opinion, that passage might have reference, *Act* 19. *We have not so much as heard whether there hath been an Holy-ghost or no.* That they did not doubt the distinction of persons, appeareth cleare, if that be true which (d) some have noted, that the ancient *Jewes* before *Christ* were so catechised in that point, that they observed the mystery of the Trinity in the name יהוה *Jehovah*, for though the name consisted of 4 letters in number, whence it was called *Quadriliterum*, yet there were but three sorts of letters in the name: *Yod* signified the Father, who was the beginning of all things: *Vau*, is a conjunction copulative, and denoted the third person in Trinity, which proceedeth from the Father and the Son, *He* signified the Son of God. The Rabbines have a saying, that God made all things, in litera *He*. They may allude to this, that he made all things, by his word: he said, let there be thus, and thus, and it was so: but they may also allude to the second person in Trinity. And furthermore they note that *He*, is doubled in this name, to demonstrate both Natures of our blessed Saviour.

d P. Fagius in
Exod. 28.

The third degree, was *Urim* and *Thummim*. *Urim* sig.

signifieth light, and *Thummim* perfection. That they were two ornaments in the *High-Priests* *breſt-plate*, is generally agreed upon: but what manner of ornaments, or how they gave answer, is hard to resolve.

(e) Some think them to be the 4. rowes of stones in the *breſt-plate*, the *ſplendor and brightneſs* of which foreſhewed victory, & by the rule of contraries, we may gather, that the *darkneſs* of the stones not ſhining preſaged evil. (f) Others ſay it was the name *Iehovah* put in the doubling of the *breſt-plate*, for that was double, *Exod.* 28. 16. (g) Others declare the manner of conſulting with *Urim* and *Thummim* thus. *Fiſt*, they ſay that only the *King*, or elſe the * *Father of the Conſiſtory* had power to conſult, or to propoſe the matter unto the *Prieſt*, and the *Prieſt* only had power to reſolve. *ſecondly*, that the matter propoſed muſt not be trivial, but of moment and great difficulty. *Thirdly*, that this holy writing, termed *Urim* and *Thummim*, conſiſted of all the *Tribes names*, and likewiſe of the *Patriarchs*, *Abraham*, *Iſaac* and *Jacob*; ſo that no letter of the *Alphabet* was wanting. The queſtiō being propoſed, ſome ſay that the letters which gave the answer were ברלמח (i) they did ariſe and eminently appear above the others. An example they take from the 2 *Sam.* 2. 1. When *David* asked the Lord, ſhall I go up into any of the Cities of *Judah*? the Lord answered, גלעזל *Gnaleb*, go up. Here, ſay they, appeared out of the name of שמעון *Schimeon*, ל out of the name of לוי *Levi*, out of ה the name of יהודה *Iehudah*. Others ſay, that the letters which represented the Oracle were מצטרפון (i) that they did after a ſtrange manner joyn themſelves into perfect ſyllables & intire words, and made the answer compleat. Many other opinions might be reckoned up, but

.. R. David in
radic.

(b) but he spoke best, who ingenuously confessed that he knew not what *Vrim* and *Thummim* was.

The fourth degree was בַּת קוֹל *Bath Kol*, *Filia vocis*, the Daughter of a voice, or an *Eccho*; by it, is meant a voice from heaven, declaring the will of God; it took place in the second Temple, when the three former degrees of prophetic ceased: it gave testimony of our Saviour; Loe a voice from heaven, saying, *This is my beloved Son in whom I am well pleased*, Mat. 3. 17. It was in truth the prologue, preface, or type of that true voice of the Father, that eternal word which revealed his Father's will unto mankind.

These were the extraordinary means by which God revealed himself to his people of old: ordinarily, he revealed himself by his written word. Notwithstanding the Hebrews say, that the Law, even from the first time of its delivery unto Moses, was twofold: the one committed to writing, which they call תּוֹרָה שֶׁבִּכְתָב *Thora Schebitab*, the written Law: the other delivered by tradition, תּוֹרָה שֶׁבֶּעַל פֶּה *Thora begnal pe*, it was also termed their *Kabbala*, from קִבֵּל *Kibbel*, signifying *Accipere*, to receive or learn. They say both were delivered by God unto Moses in Mount Sinai; but this latter was delivered from Moses to Joshua, from Joshua to the Elders, from the Elders to the Prophets, from the Prophets to those of the great Synagogue, and so successively to after-ages, till at last it was digested into one Book, containing principally precepts, and directions for those Israelites, which inhabited the holy Land. It is called *Talmud Jerosolymitanum*. It was composed in the year of our Lord 230. This because it containeth but a few constitutions, is but of little use. About 500 years after Christ, then was there a more full and exact collection of their constitutions,

for

for direction of those *Jewes* which dwelt in *Babylon*, and other forraine places; this is termed *Talmud Babylonicum*, and is of greatest use among Authors, it containeth the body of their civill and canon Law. This traditional Law, they hold to be as authentick, as their written word, and that *Moses* received it from God, when he received the Law; for, say they, were it not for this exposition, the *Decalogue* it selfe might have been delivered * *In hora veloci, in lesse* * בשעה קלה then an houre.

Moses
Kor'sens. in praef.

Here we must know that the word *Kabbala*, when it is applyed to the *Kabbalists*, to difference them from the *Talmudists*, is taken in a stricter sense, and signifieth these subtilties, or mysteries, which are observed from the different writing of some letters in the Scripture, from the transposing of them, from a mysticall kinde of *Arithmetike*, &c. This was never wholly committed to writing. Some instances we have, *Gen. 23. 2. Abraham came לברכה to weepe for Sara*. Here "because the letter *Caph* is lesse then the rest, they note that *Abraham wept but a little for Sara*, because she was old. Again the letter *Aleph* is found six times in the first verse of *Genesis*; hence *R. Elias* collected, that the world should endure but six thousand years: because *Aleph* in the *Hebrews computation* standeth for a thousand. From the transposition of letters they conclude after this manner; *חרם* *Cherem* signifieth *Anathema* or *Excommunication*; by a Metathesis or transposition of the letters, it is made *רחם* *Rachem* signifying *mercy*; by another transposition it is made *רמח* *Ramach*, which lcters in the *Jewes computation* make 248. which in their Anatomy, they finde to be the just number of members in a mans body: their conclusion hence is, that if an excommu-

"*Baal Thrin.*

Z

nicated

nicated person do truly repent, then his Cherem is turned into *Rachem*, his curse turned into a blessing: if he do not repent, then his Cherem entreteth into *Ramach*, the curse entreteth into all his members, to the utter destroying of the whole man. Againe, *איש* *Isch*, signifieth a man, *אשה* *Escha*, a woman. Hence they note, that in the name of the man there is *Iod*, which is not in the name of the woman; in the name of the woman there is *He*, which is not in the name of the man: both these make *יה* *Iah*, one of the names of God: these being taken away, in both names there remains *אש* *Esch*, signifying fire, to shew, that as long as man and wife agree, God is with them, but when they disagree, fire is between them. Thus we see what vaine mysteries their Kabbalists observe.

CHAP. IX.

Their Teraphim.

Concerning the *Teraphim*, two things are especially to be inquired. First, what they were? Secondly, for what use? The word *תרפ* *Taraph*, signifieth in generall the compleat image of a man. *Michal* tooke an image, (a *Teraphim*) and laid it in the bed, 1 *Sam.* 19. 13. More particularly it signifieth an idoll or image made for mens private use in their owne houses, so that these images seem to have been their *Penates* or *Lares*, their household gods; wherefore hast thou stolne my gods? my *Teraphim*, *Gen.* 31. 30. And this man *Micha* had an house of gods, & made an *Ephod* and *Teraphim*, *Judg.* 17. 5. Because of the worship exhibited to these Idols, hence from the Hebrew *Taraph*, or as some read it, *Tharaph*, commeth the
Greeke

Greek (a) ^{dependant}, To worship. The manner how these Images were made, is fondly conceited thus among the Rabbies; They (b) killed a man that was a first borne sonne, and wrung off his head, and seasoned it with salt and spices, and wrote upon a plate of gold, the name of an unclean spirit, and put it under the head upon a wall, and lighted candles before it, and worshipped it. With such Laban spake, say they. But without controversie, the Teraphim which Michal put in the bed, was a compleat statue or image of a man. The use of these images, was to consult with them as with Oracles, concerning things for the present unknowne, or future to come. To this purpose they were made by Astrologers (c) under certaine constellations, capable of heavenly influences, wherby they were enabled to speak. The Teraphims have spoken vanity, Zach. 10. 2. And among other reasons, why Rachel stole away her Fathers Images, this is thought to be one, that Laban might not by consulting with these Images discover what way Jacob took in his flight.

a. 1. 1. adu. d.
for Sagan. d.
Hesiod.
Ery. 2. 1. d.
b R. Eliezer vi.
Eliam. This bit.

c Aben Ezra.
Gen. 31.

CHAP. X.

The several sorts of Divination forbidden.

WE shall finde, *Deut.* 18. 10, 11. those Diviners, which are by the Law forbidden, distinguished into seven kinds, not because there were no other, but they were the most usuall:

1. An observer of times.
2. An Inchanter.
3. A Witch.
4. A Charmer.
5. A consulter with familiar spirits.
6. A Wizard.
7. A Negromancer.

To these we may adde an eighth out of *Hos.* 4. 12. Consulting with the staffe.

And a ninth out of Ezek. 21. 21. *A consulter with intrals.* 1. The first is מַעֲרֵן, An Observer of times, (a) one that distinguisheth times and seasons, saying, *such a day is good, or such a day is naught, such an howre, such a weeke, such a moneth is luckie, and such and such unluckie, for such and such busineses*: (b) whence those that derive the word from עַיַּן Gnajin, signifieth an eye, (as) if hereby were meant a Jugler, or impostor who deceived the eyes of his spectators by casting a mist before them) utterly mistake: more pertinently they speak, who derive it from גִּנּוֹנָה Gnona, signifying Time. But of all I approve those who derive it (c) from עָנָן Gnanan A Cloud, as it the Originall signified properly a Planetary, or Starre-gazer. Hereby he is distinguished from the second sort of unlawfull Diviners, for he also was an observer of times; the first drawing his conclusions from the colour of motion of the clouds: the second, from his owne superstitious observation of good and evil events, happening upon such and such dayes, such and such times: the first seemeth to have drawne his conclusions a priori, from the Clouds or Planets, causing good and bad events: the second, a posteriori, from the events themselves, happening upon such and such times. Thrs Planetary, when he observed the clouds, seemeth to have stood with his face Eastward, his back Westward, his right hands towards the South, and his left hand towards the North: except it was frō this posture of the Starre-gazers body in time of observing, I finde no reason why the Hebrewes should terme the Easterne part of the world קַדִּימִין Kadim (i.) the former part of the world: the Western part מִזְמוֹת (i.) The back part; the South part יָמִין Jamin (i.) The right hand; the North part שְׂמֹול Schemol, (i.) The left hand: that the reason of these denominations is, because

a Tarchi. Lev.
19. 26.

b D. Kimchi in
rad.

c Aben-Esra Le-
vir. 19. 26.

because *Adam* was created with his face toward the East, is as vaine, as hard to prove.

2. The second is *Menachsch*, rendred an *Inchanter*; it importeth rather an *Augur*, or *Soothsayer*. The Originall signifieth such an one who out of his owne experience draweth observations to fore-tell good or evill to come, as *Soothsayers* doe, by observing such and such events, by such and such flying of Birds, screechings, or kawings. The *Rabbines* speak in this wise: (d) He is *Menachsch* a *Soothsayer*, who will b D. Kimchi. say, because a morsell of bread is fallen out of his mouth, or his staffe out of his hand, or his sonne called him back, or a Crow kewed unto him, or a Goat passed by him, or a Serpent was on his right hand, or a Fox on his left hand, therefore he will say, do not this or that to day. This word is used, *Genes.* 30. 27. I have learned by experience, saith *Laban*, that the Lord hath blessed me for thy sake. A gaine, *Gen.* 44. 5. Is not this the cup in which my Lord drinketh, and whereby indeed hee divineth? that is, proveth or maketh triall or experience what manner of men ye are: the *Heathen* people were very superstitious in these observations: Some dayes were *Atri*, others *Albi*, some unluckie, others luckie; on some dayes they counted it unfortunate to begin battell, on some moneths unfortunate to marry.

Menſe malum Maio nubere vulgus ait.

Ovid. Fast.

And as they were superstitious in observing unluckie signes, so likewise in the meanes used to avert the evill portended: the meanes were either words, or deeds.

(e) Deeds; thus if any unluckie bird, or such like came in their way, they would sling stones at it; and of this sort is the scratching of a suspected Witch, which amongst the simpler sort of people is thought to be a
meanes

*Plura istiusmodi
diſſerſa ſu-
ſine vide apud
Theophrastum
Cl. a. 1. 1. 1.
ſuſ. ſuſu.*

meanes to cure *Witch craft*. By words, they thought to elude the evill, signified by such signes, when they say, *El; mpaalm m;* In caput tuum reicdat hoc omen; This evill light on thine owne head.

The third is *מכשף* *Mecafsheph*, A Witch, properly a *Jugler*. The Originall signifieth such a kind of Sorcerer who bewitcheth the senses and mindes of men, by changing the formes of things, making them appeare otherwise then indeed they are. The same word is applyed to the Sorcerers in Egypt, who resisted *Moses*, *Exod. 7. 11*. Then *Pharaoh* also called *Mecafshephim*, the Sorcerers. Now the *Magicians* in Egypt, they also did in like manner with their *Incantments*. This latter part of the text explaineth what those Sorcerers were. In that they are called *Magicians*, it implyeth their learning, that they were wise men, and great *Philosophers*: the word *incantments* declareth the manner of the delusion, and it hath the signification of such a sight whereby the eyes are deluded, for *לחשי* *Lahashim*, there translated *incantments*, importeth the glistering flame of a fire, or sword, wherewith the eyes of men are dazzled. The Greeke version doth not unfitly terme them *μαγιστὰς*, *Vnguentarios*, *Seplasiarios*, *Compounders of Medicines*, or if you please, (f) *complexion-makers*, such *Artisans* who maske men and womens faces with paintings and false complexions. Hence it is that the *Apostle* compareth such false teachers, who under a forme and shew of godlinesse, lead captive silly women, to the Egyptian Sorcerers, *Iannes* and *Jambres*, who resisted *Moses*, *2 Tim. 3. 8*. These two were of chiefe note. In the (g) *Talmud* they are called *Iobanne* and *Mamre*; by (h) *Numenius*, a *Pythagorean*, *Iannes* and *Mambres*; by (i) *Pliny*, *Iannes* and *Iotape*.

The fourth is *חורב* *Chober*, a *Charmer*. The Hebrew

*ἐμπλαστὴς δὲ
ἐν μύρτι &c.*
Suidas.

*g Talmud. tract.
Menachoth. c. 9.
h Origen contra
Celsum. lib. 4.
i Plin. nat. hist.
lib. 10. cap. 1.*

brew word signifieth conjoyning or consociating; either from the league and fellowship which such persons have with the Devil, or as Bodine thinketh, ^(k) because such kinde of Witches have frequent meetings, in which they dance and make merry together. Onkelos translateth such a charmer רטר *Raten*, a mutterer, intimating the manner of these Witcheries to be by the muttering or soft speaking of some spell or charme. The description of a Charmer is thus delivered: (l) He is a charmer who speaketh words of a strange language, and without sence, and he in his foolishnesse thinketh that these words are profitable: that if one say so or so unto a Serpent or Scorpion, it cannot hurt a man, and he that saith so or so unto a man, he cannot be hurt, &c. He that whispereth over a wound, or readeth a verse out of the Bible, likewise he that readeth over an Infant, that it may not be frightened, or that layeth the book of the Law, or the Phylacteries upon a childe that it may sleepe, such are not onely among Inchanters, or Charmers, but of those that generally deny the Law of God, because they make the words of the Scripture medicine for the body, whereas they are not, but medicine for the soule. As it is written, Prov. 3. 22. They shall be life unto the soule. Of this sort was that, whereof (m) Bodinus speaketh, That a child by saying a certain verse out of the Psalmes, hindred a woman that she could not make her butter; by reciting the same verse backward, he made her butter come presently.

The fifth, שוול *scheel Ob*, a consulter with Ob, or with familiar spirits. Ob signifieth properly a bottle, and is applyed in divers places of Scripture to Magicians, because they being possessed with an evill spirit, speak with a soft and hollow voice, as out of a bottle. The Greeke calleth them Ενταυτισμοι, (n) Ventriloquos, such whose voice seemeth to proceed out of their belly.

^k Bodin. Mag. demon. l. 1. c. 6.

^l Maimon. 17a ff. Idolol. c. 11. sect. 10, 12.

^m Bodin. Mag. demon. l. 2. c. 1.

ⁿ Chrysostom. 1 Cor. 12 Tert. adv. Marcion. l. 1. c. 25.

ly. Such a Diviner was the Damofell, *Abr.* 16. 16. in
 o Auguft. 7. de (o) S. *Auguftines* judgement, and is probably thought
 doct. Chrift. c. 23 so by moſt Expoſitors, who are of opinion, that the
ſpirit of Python with which this Damofell was poſſeſ-
 ſed, is the ſame which the *ſpirit of Ob* was amongſt
 the *Hebrewes*. Hence the *Witch of Endor*, whom *Saul*
 requested to raiſe up *Samuel*, is ſaid in *Hebrew* to have
 conſulted with *Ob*; but among the *Latine* Expoſitors,
 ſhe is commonly tranſlated *Phyathoniſſa*, one poſſeſſed
 with the *ſpirit of Python*.

The ſixth is, *וַיִּי יידdegnoni*, A Wizard; in the
Greeke, he is tranſlated ſometimes *Γύγης*, a cunning
 man. In both languages he had his name from know-
 ledge, which either the Wizard profeſſed himſelf to
 have, or the common people thought him to have.
 The *Rabbies* ſay, he was called in *Hebrew* from a cer-
 tain beaſt named by them (p) *Iadua*, in ſhape reſembling a
 man, becauſe theſe Wizards when they did utter their
 propheſies, held a bone of this beaſt betwene their teeth.
 This happily might be ſome diabolical Sacrament or
 ceremony, uſed for the conformation of the league
 between *Satan* and the Wizard. (q) *Prophane* hiſtory
 mentioneth divinations of the like kinde, as that
 Magicians were wont to eat the principall parts and
 members of ſuch beaſts, which they deemed prophe-
 ticall, thinking thereby, that by a kind of *μετεμφορις*
 the ſoule of ſuch beaſts would bee conveyed into
 their bodies, whereby they might be enabled for
 prophecie.

The ſeventh is *דורש אל המתים* *Doreſchel ham-*
methim, the *Greeke* answereth word for word, *ἐρωτηστής*
των νεκρῶν, An inquirer of the dead, a Necromancer. Such
 Diviners conſulted with *Satan* in the ſhape of a dead
 man. A memorable example we finde recorded,

I Sam.

p P. Fag. Levit.
 19. Verum Athe-
 naus beſtiam
 hunc vocat καὶ
 βλαψίδα. Vid.
 Bodin. Mag. de
 mon. l. 1. c. 2. p.
 19.
 q Perer. de Mag.
 p 17.

LIB. 4. Several sorts of Divination forbidden.

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1 Sam. 29. There King Saul about to warre with the Philistims, (God denying to answer him either by dreams, or by *Vrim*, or by Prophets) upon the same of the Witch of Endor, he repaired to her, demanding that Samuel might be raised up from the dead, to tell him the issue of the warre. Now that this was not in truth, Samuel, is easily evinced, both by testimonies of the learned, and reasons. *First*, it is improbable, that God who had denied to answer him by any ordinary means, should now deigne him an answer so extraordinary. *Secondly*, no Witch or Devile can disturbe the bodies or soules of such as die in the Lord, because they rest from their labours, Rev. 14. 14. *Thirdly*, if it had been Samuel, he would doubtlesse have reproved Saul for consulting with Witches.

The eighth is שאל מקלר Scoel maklo, A consulter with his staffe, Hof. 4. 12. Jerome saith, the manner of this divination was thus: That if the doubt were between two or three Cities, which first should be assaulted; to determine this, they wrote the names of the Cities upon certain staves, or arrowes, which being shaken in a quiver together, the first that was pulled out determined the City.

(r) Others deliver the manner of this consultation to have been thus: The consulter measured his staffe by spans or by the length of his finger, saying as he measured, I will goe, I will not go. I will doe such a thing, I will not do it, and as the last span fell out, so he determined: This was termed by the Heathens *ῥαβδομαντία* or *βαλομαντία*, Divination by rods or arrowes.

Vid. Druf. in Dent. p. 592.

The ninth was ראה בכרר Roe baccabed, a diviner by intrals, Ezek. 21. 21. Nebuchadnezzar being to make warre both with the Jewes and the Ammonites, and doubting in the way against whether of these he should make his first onset; *First*, he consulted with

A a

his

his *arrowes and staves*, of which hath beene spoken immediately before; *Secondly*, he consulted with the *intrals of beasts*. This practice was generally received among the *Heathens*, and because the *liver* was the principall member observed, it was called *ἐντοσκωπία*, *Consultation with the liver*. Three things were observed in this kinde of divination. *First*, the colour of the intrals, whether they were all well coloured. *Secondly*, their *place*, whether none were displaced. *Thirdly*, the *number*, whether none were wanting; among those that were wanting, the want of the liver, or the heart chiefly presaged ill; that day *Julius Caesar* was slaine, it is storied, that in two fat Oxen then sacrificed, the heart was wanting in them both.



THE
FIFTH BOOKE
Of their Consistories.

CHAP. I.

Their Courts of Judgment, especially their Ecclesiasticall Consistory.

T Here were in *Israel* distinct Courts, consisting of distinct persons, the one principally for *Church-busineses*, the other for *affairs in the Common wealth*; the one an (a) *Ecclesiasticall Consistory*, the other a *civill judicatory*: of these, and their severall censures, and punishments, it remaineth now to be spoken

*a Junius An-
lyt. Expos.
Deut. 17.*

These different Consistories or Courts of justice, we find first distinguished, *Deut. 17. 12. He which will not hearken unto the Priest, or unto the Judge. Where the people of Israel are directed, in what cases, and to what persons they should make their appeals from inferiour Courts; Namely, to the Priests, in mat- ters spirituall, or ceremoniall; and to the Judge in mat-*

ters civill or criminall. These two Courts are more plainly distinguished, 2 Chron. 19. where *Jehosaphat* reforming many abuses in Church and Commonwealth, first appointed thorowout all the fenced cities of *Judah*, secular Judges to determine criminall causes, vers. 5. And at *Jerusalem* he appointed a spirituall Court consisting of *Levites*, *Priests*, and the chief *Fathers of Israel*, vers. 8. And in causes spirituall for the *Lord Amariah* the high Priest was chief: in causes criminall for the *King*, *Zebediah* was chief, verse 11. likewise the *Prophet Jeremiah* is condemned to die, by the Consistory of *Priests*, Jer. 26. 8. But by the Consistory of *Princes secular*, or *Judges sitting in the gate*, he was absolved and discharged, vers. 16. yea, although the tyrannie of *Antiochus*, and the troublesome times insuing had bred such a confusion in matters of government among the *Jewes*, that an evident distinction can hardly be found in the *New Testament*: yet some footsteps and imperfect tokens of both Courts are there observable, principally, *Matth. 21. 23. It. Matth. 26. 3.* The chiefe *Priests* and the *Elders* of the people, are named as two distinct Consistories: and each Consistory seemeth to be differenced by its proper name; the secu'ar Consistory termed *consilium*, A Councell: the spirituall termed *synagoga*, A Synagogue. They will deliver you up to the Councells, and they will scourge you in their Synagogues, *Matth. 10. 17.* Hence that great assembly of *Prophets* and holy men, called together by *Esra*, for the reformation of the Church, after their returne from *Babylon*, is called *Synagoga magna*, Their great Synagogue.

The office of the Ecclesiasticall Court, was to put a difference between things holy and unholy, and between cleane and uncleane, *Levit. 1. 10.* and to deter-

mine

mine appeales in controversies of difficulty. It was a representative Church. Hence is that, *Die Ecclesia*, Mat. 18.16. Tell the Church, because unto them belonged the power of Excommunication, the severall sorts of which censure follow in the next Chapter.

Only here take notice, that as in the *Civill Consistories*, consisting of seventy Judges, which was the supreme Court, there were two sate as chiefe, namely, one whom they termed *Nasi*, the Lord chief Justice; and the other, whom they termed *Ab beth din*, the Father of the Senate: so in the Ecclesiastical Consistory, the High Priest and his Sagan, or second High Priest; sate chief there, 2 King. 23.4. (b) That the High Priest sate in the *Sanhedrim* necessarily is an errour, for he was not elected into that company, except he were a man of an extraordinary wisdom. Againe, note, that sometimes both Consistories assembled together, as often as the matters to be determined, were partly ceremoniall, partly civill, partly belonging to the Church, partly to the common wealth: which being not noted, causeth the Courts not to be distinguished by many Expositors. This meeting & joyning of both Consistories often appeareth in the Gospel. The chief Priests and the Elders meet together.

נִרְרִי Signifi-
cat hæc vox Se-
parationem, Ex-
longationem:
deducitur à
verbo נָרַר
Separavit. Hinc
etiam proscri-
ptus, profiga-
tus, aut sepa-
ratus quispiam
נִנְרָרָא
b Buxtorf. ex
Rabbinis Epist.
Hebr. pag. 55.

CHAP. II.

Of their Excommunication.

They had three degrees of Excommunication. The first was called in the N. T. a casting out of the Synagogue, John 9.22. by the Jews (a) *Niddui* (i) a separation, or putting away. (b) It signified a se-
paration

paration from all commerce or society with any man or woman for the distance of four cubits; also from eating or drinking with any; from the use of the marriage bed, from shaving, washing, or the like, according to the pleasure of the Judge, and the quality of the offence: It was of force thirty dayes, yet so that they might be shortned upon repentance. He that was thus excommunicated, had power to be present at divine Service, to teach others, and learn of others; he hired servants, and was hired himselfe, but always on condition of the foresaid separation. If he remained impenitent, according to the pleasure of the Judge, his punishment was increased, either to the doubling or the tripling of the time, or to the extending of it to their lives end; his male-children were not circumcised, if he died without repentance, then by the sentence of the Judge, a stone was cast upon his Coffin or Bier, to shew that he was worthy to be stoned. They mourned not for such a one with solemn lamentation, they followed him not unto the grave, nor buried him with common buriall.

The second was called in the N.T. a giving one over to Satan, 1 Cor. 5. 5. By the Iewes חרם *cherem*. For the better understanding of this word, we must know that it is not used in this sense in the *Old Test.* There we shall find it applyed to persons, or to things; if to persons, then it signifieth a devoting of them to God by their death, Levit 27. 29. If to things, then it signifieth a devoting of them unto God, by separating them from ordinary use: hence it is that *Achan* is punished for stealing the devoted thing, Iesh. 7. (c) Persons thus devoted were termed by the Greeks ἀειδύματα, & devoted things, ἀειδιμήματα. Notwithstanding, in the Apostles time, both *cherem*, and ἀειδύματα, signified a second de-
gree

c Budans ἀει-
δύματα dici
tradit, homines
sacros, (i. e.) quo-
rum capita infe-
ris dicata sunt
by devota: ἀει-
δύματα vero
donavia diis
consecrata.

gree of Excommunication, differing from the former; First, because it was not done in a private Court, but published in the audience of the whole Church. Secondly, maledictions, and curses were added out of the law of Moses. At the publishing hereof candles were kindled, and when the courses were ended, they put out the candles, in token that the excommunicate person was deprived the light of heaven. This kind of excommunication was exercised against the incestuous* 1 Cor. 5. 5. person. And against * Hymeneus, and * Alexander. * 1 Tim. 20. 25

The third was called in the New Test. by the Syriack ^{דָּוָם Dominus,} name Maranatha, 1 Cor. 16. that is, the Lord cometh, ^{וָנָה venit.} Maran signifieth the Lord, and Atha, commeth, and this ^{עליון This bites in radice.} they say was instituted by Enoch, ^{נִמְרוֹשׁ} Jud 11. The Jewes ^{Bertram. de Politia Judaic. c. 2. p. 21.} called it Schammatha, the Etimologie of which word I find to be twofold. Some say it soundeth as much as Maran- Atha, the Lord cometh, (d) Schem signifying the Lord, and Atha cometh: (e) others say it soundeth, There is death, Schem signifying there, and Mitha, death. ^{g Luxtorf. Epi. Hebr. p. 59. in dorso Epistole i. subijci solebat. hac abbreviatur.} Hence we may render it an excommunication to death. ^{וָנָה מִתָּה i. prohibitum est.} And this is thought to be the reason of that phrase, 1 John 5. 16. There is a sin unto death, (i.) which deserteth excommunication to death. * R. Gerson forbade the breaking open of letters, under the penalty of all 3 sorts of excommunication. And this was term'd Excommunicatio in secreto nominis tetragrammati: see the forme hereof in the Chapter of the Sadduces.

In the Greeke Church there were (h) four degrees of this censure. 1. Ζῴωντες. Those were censured with this degree, who were only barred the Lords Table: as for entrance into the Church, hearing the word, praying with the congregations, they enjoyed equall liberty with other Christians, they might stand by & behold others receive the Sacramēt, but themselves did not.

not.

Partake thereof, whence they were called *Stantes*.
 2. *Stantibus*, concerning this censure, all that I reade
 of it is thus; That he that is *thus censured*, hath ad-
 mittance into the Church, (i) but his place must be
 behind the pulpit, & he must depart with the *Catechu-*
meni, that is, such *Pagans* who were gained to the
Christian Faith, but not fully admitted into the
 Church, because they wanted baptism, and therefore
 that they might not pray promiscuously with other
Christians, there was a place behind the Quire of the
 Church, in manner of cloysters, allotted to them, and
 was from them called (k) *Catechumenium*: This I take
 to be the place for this second degree of Excommuni-
 cation, so that the force of this censure I thinke to
 consist in these three things. First they were barred
 the Lords table. Secondly, they might not stand by at the
 administration of the Lords Supper (which was allow-
 ed in the first degree) and this appeareth cleerly, be-
 cause the *Catechumeni* departed always at the celebrati-
 on of the Communion; for to them principally it was
 said, *Ite missa est*. Thirdly, though they might *commove*,
~~fall down~~ on their knees and pray, and were thence cal-
 led *Succumbentes*, yet this they might not do in the
 Congregation, but only in that place behind the quire
 or pulpit, which was allotted to the *Catechumeni*, and
 in this also this second degree differeth from the first.
 The third sort of censure was *ex pœnis*, the party thus
 censured was permitted to come no further than the
 Church Porch, where it was lawfull for him to heare
 the Scriptures read, but not to joyn in prayer, nor to
 approach the Lords Table, whence such were termed
Audientes. The fourth and last sort was *οὐκ εἰσάγων*,
 persons under this censure stood quite without the
 Church, requesting those that entred in, with teares
 and

i Vid. Instel. loco
citato.

k Hospin. de
Templis, p. 88.

and weeping, to petition the Lord for mercy toward them, whence they were called *Plorantes*.

Seeing it is commonly thought that *Caino* was censured by the first decree of excommunication called *Niddui*, and that the last called *Schammatha* was of *Enochs constitution*, both these being of such antiquity, I dare not say that the three degrees of excommunication were borrowed from the three sorts of uncleannesse, which excluded people out of the three camps, though there was an observable proportion between them, *Niddui* may be parallel'd with the exclusion out of the Camp of God alone, which befell those that were defiled by touch of the dead; *Cheren* may be compared to the exclusion out of the camp of God and the campe of Levi, which befell those that were defiled of an issue. *Schammatha* may be compared with the exclusion out of all three camps, the camp of God, the camp of Levi, and the camp of Israel, this befell those that were defiled of leprosie, and from the *Jewes* it is probable that the Greek and Latine Churches borrowed their degrees of Excommunication.

1 De quibus P.
Fagius in Num.
5.2.

CHAP. III.

Their civill Consistories, what persons were necessarily present in them.

IN many things, men might be sinfull in respect of Gods Law, though not liable to punishment, in respect of mans; thou shalt not avenge nor be mindfull of wrong *Leuit. 19. 18.* which the Hebrews explaine thus; To avenge, is to deny a good turne to one who formerly denyed him. To be mindfull of a wrong, is to

do a good turne to one who formerly would not do so much for him; but at the doing thereof, to upbraid the other of his unkindnesse. They illustrate it thus: when *Reuben* saith to *Siméon*, Lend me thy Hatchet; he answereth, I will not lend him: Afterward *Siméon* had need to borrow an hatchet of *Reuben*, and saith unto him, Lend me thy Hatchet; *Siméon* saith unto him, I will not lend him, thou wouldst not lend me thine: this is *נֶקֶמָה* *Nekima*, *Avenge-ment*. Now when *Reuben* saith to *Siméon*, Lend me thy Hatchet; he answereth, I will not lend him; afterward *Siméon* borroweth an Hatchet of *Reuben*, *Reuben* saith, Loe I will lend it thee, I will not deal with thee, as thou dealest with me; this is *נֶטִירָא* *Netira*, *Mindesfulnesse*: both these were sinfull, but not liable to mans judgement.

In all civill Courts, five sorts of persons were alwayes present. 1. *Judges*. 2. *Officers*. 3. *Pleaders*. 4. *Notaries*. 5. *Witnesses*. In the *supreme Courts* there was one that was chiefe, over all the other *Judges*; they called him in *Hebrew*, *Nasi*; in *Greece*, *ἄρχων*, *The Prince*. His leave was craved for the triall of actions. the *Witnesses* were at least two *Deut.* 19. 13. If they were false, they punished them with a *Talio*, the same punishment which he intended against his brother.

Moses Kotsens. *Deut.* 19. 19. The *Notaries* were two, (a) one stood on the right hand to write the sentence of absolution, and what was spoken in defence of the party; the other stood on the left hand, to write the sentence of condemnation, and the objections against the party. *Drusius* thinks that *Christ* speaking of the last judgement, had reference to this; He shall set the sheep on the right hand, and on the left the goats, *Matth.* 25. 23. The *Officers* were in manner of *Sheriffes*, they were present to execute

Moses Kotsens.
in *Sanhedrim*.

Drus. prater.
Matth. 25.

execute what the Judges determined, whence they carried up and downe their *staves and whips*, as the ^{*Moses Kosens.} *Consuls at Rome* had *Rods and Axes* carried before in *Sanbedrim*. them for the readier execution of justice. In Hebrew they are called *סוּרְוֹר שְׂחוֹתֵרִים* by the Septuagint sometimes *ϕεροντες*, in our English translation commonly *Officers*, and by Saint Luke *ϕυλακες*, for doubtlesse there is allusion unto them, Luke 12. 38. When thou goest with thine adversary (*אֶדְוֶרְךָ*) to the Magistrate, as thou art in the way, give diligence that thou mayest be delivered from him, lest he hale thee to the Judge, and the Judge deliver thee to the Officer, &c. the Pleader was called *בַּאֵל רִיב* *Baal rib*, he stood on the right hand of the party cited into the Court, whether he pleaded for, or against him. The Lord shall stand on the right hand of the poore, to save him from those that judge his soul. *Psal. 113. 31.* that is, the Lord shall plead his cause. And Satan stood at the right hand of Ioshua, *Zach. 3. 1.* that is, to accuse him or plead against him. When S. Iohn speaketh, *If any transsinne, we have an advocate*, 1 Iohn 2. 1. he alludeth unto this *Baal rib*, or Pleader. The Judges they examined and determined matters, & after examination, sentence was pronounced by the Judge in this manner; *Tu N. iustus*, *Tu N. reus*, *Thou Simon art iust*, *Thou Reuben art guilty*; at the pronounciation of which the guilty person was dragged to the place of execution: *When he shall be judged, let him be condemned*, *Psal. 109. 7.* the Hebrew is, *let him goe out wicked*, *בֹּיֵק*

The manner of sentencing persons, varied in most countries. The Jews by a simple pronounciation of sentence, both absolved men, & condemned them. The (c) Romans gave sentence by casting in tables, in a certaine box or urne prepared for the purpose. ^{c Rosin. Antiq.]} *Rom. l. 9. c. 24.*

if they absolved any, they wrote the letter *A*, in the table, it being the first letter of *Absolvo*: if they would condemn any, they cast in a table with *C*. written in it, which is the first letter of *Condemno*: if the matter were hard to determine, they would cast in other tables with *N.L.* signifying *Non liquet*. The *(d)* *Grecians* in like manner used three letters, *Θ* was a token of condemnation, which occasioned that of *Petſini*, *Et potis er-nigrum vitio præſigere theta*. *W* was a token of absolution; *Α* of ampliation. Others signified condemnation, by giving a black stone; and absolution by giving a white stone.

Mos erat antiquis, niveis atrisque lapillis,

Hæc damnare reos, illos absolvere culpa.

Ovid. Metamorph. 15.

To this there seemeth to be allusion, *Rev. 2. 17*, To him, who overcometh, I will give a white stone, that is, I will absolve and acquit him in the day of judgement.

Note these three phrases, *Arise up to judgement*, *Arise up in judgement*, *To depart guilty*. The first, is applied to the Judge in the execution of justice. When God rose up to judge, *Psal. 76. 10*. That is, to execute judgement. The second is applied to the party prevailing in judgement. The men of *Nimrod* shall rise up in judgement with this generation, *Matth. 12. 41*. That is, shall be justified before this generation. The last is applied to the party condemned, *Psal. 109. 7*, Let him depart guilty or wicked, the ungodly shall not stand in judgement, *Psal. 1*. The like phrases were in use among the *Romans*, *Stare in Senatu*, to prevaile in the Senate, *Causa cadere*, to be cast in ones suit. But these phrases among the *Romans*, I think to have beene taken out of

of their Fence-schools, where the set posture of the body, by which a man prepareth himself to fight, and grapple with his enemy, is termed *statu*, or *Gradu*, as *cedere de statu*, to give back; *Gradum vel statum servare*, to keepe ones standing; and from thence have those elegancies been translated into places of judgement.

CON. A. P. IV.

The number of their Civill Courts.

THeir civill Courts were two, *Sanhedrim gedola*, the great Consistory, or supreme Senate, and *Sanhedrim Ketanna*, the lesser and inferior Court. Thus I find them divided generally by the Rabbins; and although the latter was subdivided as will after appear, yet in old time there were only two first branches which division our Saviour Christ seemeth to have followed, calling the lesser Court *synagoga*, by the name of judgement: the greater *synagoga*, by the name of a *Concill*. Whosoever is angry with his brother unadvisedly, shall be culpable of judgement. Whosoever saith unto his brother *Raca* shall be worthy to be punished by the *Concill*: whosoever shall say *foule*, shall be worthy to be punished with the *fine* of *Gebenna*, *Matt. 5*. In which words, as there is a gradation of sin;

1. *Anger*, passion of a mind.
2. *Raca* (i) scornfull or slighting speech, as *Tui*, *Tush*, &c.
3. *Foule*, reproachful and opprobrious names: So likewise there is a gradation of punishment.
1. *Judgement*, a lesser court.
2. *Concill*, the greater court.
3. The *fine* of *Gebenna*: Now *Gehenna* was a valley, terrible

c. *Raca* non grandis alicujus est sermo contumeliosus, sed magis est contemptu nati est, et neglectu dicentis. Chrysost. homil. 16. in Mat.

f David Kimchi
Psal. 27. 13.

for two sorts of officers in it; *first*, for that wherein men burnt their children unto *Moloch*; *secondly*, for another fire there continually burning, to consume the dead carcases, and filth of *Jerusalem*; partly for the *terribleness* of the first, and partly for the *contemptibleness* of the place by reason of the second fire, it was a type of *hell fire* it selfe. We may resolve that text thus, *Anger* deserved the punishments of the *lesser Court*. *Raca*, the punishments of the *greater*; and *foole* deserved punishments beyond all courts, even the *fire of Gehenna*.

g Moses Kotsenf.
fol. 186. col. 2.

The *greater Court* by way of excellency, was called the *Sanhedrim*, which word came from the *Greek* *συνήδριον*, a place of judgement: It was also called *בית דין*, *Beth din*, the house of judgement. It was distinguished from the other Courts, first, in respect of the number of the judges, which were *seventy one*; according to the command of God to *Moses* of their first institution, *Numb. 11. 16*. Gather unto me *seventy men* of the *Elders* of *Israel*, who thou knowest that they are the *Elders* of the people, and governors over them, and bring them unto the tabernacle of the congregation, and let them stand there *with thee*. From the latter words of this text, it is observed, that there were *seventy* besides *Moses*, and therefore after his decease they always chose one *chiefe judge* in his roome not reckoning him among the *seventy*; they called him *h Franc. Junius* *Nass*, the *Prince* or *chiefe* over the *seventy*. These *seventy* are (h) thought to be chosen six out of every *Tribe*, save the *Tribe of Levi*, out of which only *four* were chosen. * Others think the manner of their choice was thus; Six of every *Tribe* hid their names written in little scroles of paper, in *seventy* of these scroles was written *שש זקנים*, *Sese: an elders*, in the

h Franc. Junius
Analyt. expos.
Num. 11.

* Solom. Tarchi.

two other *פרט Cbelek, Pars, A Part*; these scrolles they put in a pitcher or urne, and those that pluckt out a scroll wherein *Elder* was written, were counted amongst the number of the *Judges*: those that pluckt out the other scrolles, in which a *Part* was written, they were rejected, *Numb. 11. 26.* The senior of these seventy was called *אבאבאבאב Ab beth din*, the father of the judgement hall. The (i) whole set or bench of *Judges*, sate in manner of an halfe circle, the *Nasi* sitting in the middest above the rest, the other sitting round about beneath, in such manner that the father of the judgement Hall sate next to the *Nasi* on the right hand. The *lesser Consistory* was subdivided into two sorts, one consisted of twenty three *Aldermen*; and two such *Consistories* there were in *Jerusalem*, the one at the doore of the Court before the Temple, the other at the doore of the Mountaine of the Temple: yea, in every City throughout *Israel* where there were six score householders, such a *Consistory* was erected: the other sort of *lesser Courts*, consistd only of a *Triumvirat*, three *Aldermen*; and this was erected in the lesser Cities, which had not the number of six score householders.

The (k) second difference between the *greater Consistory* and the *lesser*, was in respect of the place. The seventy sate only at *Jerusalem* within the Court of the Temple, in a certaine house called *בית דין Lis chah hog with*, The paved chamber, because of the curious cut stones wherewith it was paved: by the *Greekes* it was called *κτισμα*, the pavement. *Pilate* sate down in the judgement seat, in a place called the Pavement, *Iohn 19. 13.* The other *Consistory* sate all in the gates of the Cities. Now because the gates of the Citie are the strength thereof, and in their gates

Numb. 11. 26.

i. Moses Kotsenf. fol. 186. col. 2.

k. Moses Kotsenf. ibid.

their

Here some may object, that there were no such Courts, or their liberty much infringed in *Samuels time*: For he went from yeare to yeare in circuit to *Bethel*, and *Gilgal*, and *Mizpeh*, and judged *Israel* in all those places, *1 Sam. 7. 16.* To which I take it, we may say, that as the *Emperours of Rome* had power to ride Circuits, and keepe *Assises*, which was done without any infringement of the liberties of their *Senate*: So the *Kings and Judges in Israel* had the like power, and yet the authority of their Courts stood firme. This kind of judging by keeping of *Assises* the *Romans* termed *βασιλ' κυριαν*, the other *βασιλ' συλλεπτιν*.

CHAP. V.

Properties required in Judges, and the manner of their election.

THe Law of God required these properties in Judges; 1. *Wisdom*. 2. *Vnderstanding*. 3. *Integrity*. 4. *Courage*, *Deut. 1. 13.* Others are reckoned, *Exod. 18. 21.* namely, 5. *The feare of God*. 6. *Love of truth*. 7. *Hating of covetousnesse*: to these may be added the eighth, namely, *having no respect of persons*, *Deut. 1. 17.* These two last especially, the *Heathens* required in their Judges: whence the *(a)* *Thebans* painted Justice without hands, and without eyes, to intimate that Judges should receive no gifts, nor be swayed with sight of persons. *a Plut. de slide.*

The *(b)* *Iewes* added many more. 1. *That they should be free from all blemish of body*. 2. *That they should be skilled in the seventy languages*, to the intent that they might not need an interpreter in the hearing of causes. 3. *That they should not be far stricken in yeares*; which

likewise was required by the Romans in their Iudges, as appeareth by that common adage, Sexagenarius de ponte. 4. That they should be no Eunuches, because such commonly were cruell. 5. That they should be Fathers of child. en, which they thought was a speciall motive to mercy. 6 That they should be skilfull in Magicke, without the knowledge of which, they were not able to judge of Magicians.

c Mosēs Kotsen.
ibid.
דלמירוס
חכמים
Disc. pult. sapi-
entum.

That there might be a sufficient supply of able men to succeed in the roome of the Iudges dying, there sate (c) three benches of others beneath, whom they called (d) Talmidi Chacamim, Schollers of the wise men: out of these they made their election, & two of these alwaies accompanied the condemned person to the place of execution.

e Petr. Ga'atin.
lib. 4. cap. 5.

Inauguration of Iudges. was twofold. At first, by imposition of hands upon the head of the party, after the example of Mosēs laying hands on Iosua: this imposition of hands was not held lawfull, (e) except it were in the presence of five or three Iudges at the least. Afterwards it was by saying a certaine verse. (f) Loe than art associated, and power is given thee to judge of penalties. Hence is that saying of Galatinus out of the Talmud, *Institutio Iudicum, aut manu fiebat, aut nomine tantum.*

חזקתא
סמך
וישיל
רשות
לרן
אפילר
דיו
קנסיה

Maimon. in San-
hedrin. cap. 4.

Observe here, that *Samuc*, which I render *associa-
ted*, doth not alwayes signifie a man licensed to the discharge of some publick office by the *imposition of hands*, for here it is applyed to those, who were not admitted by *imposition of hands*. No the reason why these words *Semica*, and *Semicuth*, are generally by all Expositors, Jewes and Christians, translated the *imposition of hands*, is, because this solemne kinde of licencing, termed *Semica* or *Semicuth*, was in old time used only towards two sorts of men in their admissi-
on

on, towards *Rabbies* and towards *Judges*; which kind of permission, because it was not performed towards either of them without this ceremony of *imposing hands*; hence these two words have beene translated the *imposition of hands*, whereas properly they signifie nothing else, but an *association*, an *approximation*, or *conjoyning of one into the same corporation or companie*, of which he that doth associate and give admission is a *number*.

CHAP. VI.

Ceremonies common in all capitall judgments.

IN their greater punishments which deprived of life, some ceremonies were common to them all.

First the judges were to use deliberation in all causes, but especially in matters capitall. There were foure causes, saith (a) *Jonathan* in his *Targum*, that came before *Moses* (he meaneth none in particular, bet what they were, we shall presently learn out of other records) two of these were not weighty: in these he hastned; two more materiall, concerning life and death; in these he delayed. (b) *Ceterum tam de his quam de illis dicebat, Non audiui*. Of both the lighter and weightier causes, *Moses* said, I have not heard, to wit, from the Lord: to shew that a deliberation and consultation as it were with God, ought to be in all judgments, before sentence be pronounced: these foure causes are named in (c) other Records; The two lightest are. 1. The matter of uncleannesse, debarring the people from the *Passeover* Num. 9. 9. Secondly, the case of *Zelophehads daughters*, Numb. 36. 10. The two weightier

^a Targum Jonathan. Num. 9. 8.

ובאלות
ובאלות
יון
ספר
נל
סמיות
Jonathan.

^c Targum Hieronimus. f. Num. 9. 8.

are, 1. The cause of the blasphemers, Levit. 24. 13. Secondly the case of him that gathered sticks on the Sabbath, Numb. 15. 35. In all these judgments there is, The Lord spake unto Moses. And in the first, which was counted among the lighter causes (because it was not on life and death) even there doth Moses in a solemne manner bespeak the people to stand still, *Et ego audiam*, And I will will heare what the Lord will command. Notwithstanding wilfull delays in Justice maketh the Judge unrighteous. In that unrighteous Judge, from whom the Widow wrested sentence by importunity, we read not of any other fault in him, but delay, Luke 18. 6.

Secondly, the party accused was placed on some high place, from when he might be seene and heard of all the people: *Set Naboth, In capite populi, on high among the people,* Kings 21. 9.

d Druf. prateri.
Matth 27.

Thirdly, the Judges and the witnesses (did when sentence was pronounced) put their hands upon the condemned persons head, and said, *Sanguis tuus super caput tuum*, Thy blood be upon thine owne head: unto this the people had reference, saying, *His blood be on us & our children*, Mat. 27. 25.

Fourthly, the place of execution was without the gates, the malefactors were had thither by two executioners, termed by the Rabbines חזני הכנסת *chazani hacceneseth*, Spectators of the congregation, which is a periphrasis of those, whom S. Mark calleth *ἰσχυροὶ*, Mark 6. 27. which, word though it be used by the Greekes and (f) Chaldes Paraphrasts, yet it is a meere Latine, derived à *speculando*; because in the Court the Executioners were only spectators, to behold and attend what the Judges would command them.

Fifthly, when the malefactor was led to execution,

e. Moses Kotsen.
in Sanhedrin. It.
Talmud. li.
Maceoth. cap. 3.
in Mischna.
f. פקדו
נרדו
Oziel. d. by Tar-
gum Hierosolym.
Gen. 37. 30.

a (g) publick cryer went before, saying, *Such a one is going to be punished with such a death, because he hath committed such, or such an offence, at such a time, in such a place, and these N. N. are witnesses thereof: If any therefore knoweth any thing which may doe him good, let him come and make it knowne.* For this purpose one was appointed to stand at the door of the Consistory, with an handkerchiefe or linnen cloth in his hand, that if any person should come for his defence, he at the doore swinged about his handkerchiefe; upon the sight whereof, another standing in readinesse a pretty distance off with an horse, haltened and called backe the condemned person: yea if the malefactor had any further place for his owne purgation, he might come back four or five times, except he spake vainly, for the discerning whereof, two of those, whom they termed *Scholars of the wise men*, were sent with him to observe his speech on the way.

Sixthly, he was exhorted to confesse, that he might have his portion in the world to come: Thus *Ioshua* exhorted *Achan*, *Iosh. 7. 19.* My son, give I pray thee glory unto the Lord God of Israel, and make confession unto him: unto whom *Achan* answered, *vers. 20.* Indeed I have sinned against the Lord God of Israel, and thus have I done.

Seventhly, in the time of execution, they gave the malefactor, (h) *Granum thuris in calice vini*, A graine of frankincense in a cup of wine: this they did give to cause a giddnesse in the condemned persons head, that thereby he might be lesse sensible of the paine. *S. Mark* calleth this cup *μυρρικνιον* *μικρον*, wine mingled with myrrhe, *Mark 15. 23.* This was done after the manner of the Jewes, but the souldiers in mockery mingled Vineger and Gall with it, *Mat. 27. 34.* As likewise

g. *Moses Kotsen.*
in loco *superius*
citato.

קודש
לכבוד
בין שני
ר"י
Korat lebonabe-
co sobelior
Maimon. in
Sanbedrim. cap.
13 It. Moses
Kotsen. in San-
bedrim.

wife they gave him a second cup in derision, when they took a sponge, and filled it with Vineger, and put it on a reed, *Matth. 27. 48. S. Mark* in the first cup mentioneth the custome of the Jewes, which in it selfe had some shew of compassion, for the ground of this custome was taken from that, *Prov. 31. 6. Give strong drink unto him that is ready to perish. S. Matthew* mentioneth only their wicked mixture, contrary to the received custome, so that one Evangelist must expound the other. This first cup was so usually given before execution, that the word *Calix a cup*, is sometimes in the Scripture put for death it selfe. *Father, if it may be, let this cup passe from me.*

Lastly, (i) the tree whereon a man was hanged, and the stone wherewith he was stoned, and the sword wherewith he was beheaded, and the napkin wherewith he was strangled, they were all buried, that there might be no evill memoriall of such a one, to say: *This is the tree, this is the sword, this is the stone, this is the napkin, whereon, or wherewith such an one was executed.*

i Casaub. exercit. p. 654. ex Maimonid.

¶ Paraphrast. Cald. Ruth 1.
17. Mikkolssi. fol. 188. col. 3.
סקירה
Sekirb, Lapidatio.
שריפה
Sheipha, combustionio.
הרג
Herog. decollatio.

חנק
Chonek, Suffocatio.

כל מיתת
האסורה
כחור
סחם חנק
חור
Omnis. Mors quæ absolute in lege

usurpatur, stragulationis est, R. Solom. Exod. 21. 16.

CHAP. VII.

Their Capitall Punishments.

THe Jewes of old had only (a) foure sorts of death in use among them. 1. (b) Lapidatio, stoning. 2. (c) Combustio, burning. 3. Decollatio, beheading. 4. (d) Suffocatio, strangling. Of these, stoning was counted the most grievous, burning worse than beheading, beheading worse than strangling, and strangling was the easiest of all.

They have a (f) rule, that wheresoever the Scripture

ture saith of an offender, *Morte plectetur*, he shall be punished with death, not expressing the kinde of death, there it ought to be interpreted of strangling. For example, the law saith of the Adulterer, *Lev. 20. 10. Morte plectetur*, Let him be punished with death: because the kinde of death is not here mentioned, they interpret it strangling. The reason of this rule is, because strangling was the easiest death of the foure, & where the Law determineth not the punishment, there they say, *Ampliandi favores*, The favorablest exposition is to be given.

The rule is not generally true, for in former times Adultery was punished with stoning. I will judge thee after the manner of them that are harlots, saith the Lord, *Eze. 16. 38*. And in the fortieth verse the judgement is named; They shall stone thee with stones: likewise the Scribes and Pharisees said unto Christ, Moses in the Law commanded us, that such should be stoned, *Iohn 8. 5*.

Before we treat in particular of these foure punishments, it may be questioned, *Whether the Jewes had any power to judge of life and death, at that time when they crucified our blessed Saviour?* The Jewes said to Pilat, It is not lawfull for us to put any man to death, *Ioh. 18. 31*. Latter Jewes say that (g) all power of capitall punishments was taken from them forty yeares before the destruction of the second Temple, and of this opinion are many Divines.

g Moses Kotsfer.
in Sanhedrim.

Answer. First, the Jewes speech unto Pilat, that it was not lawfull for them to put any man to death, cannot be understood, as if they should have said, we have no power to put any man to death; for admit, that power in criminals were, in the generall, taken from them, yet in this particular, power was permitted

ted

ted them at that time from Pilate, *Take ye him, and judge him according to your Law, John 18.31.* Neither can it be said, that their law could not condemn him, if he had beene a transgressour thereof; or that they had not out of their law to object against him; for they say, *They had a Law, and by their law he ought to dye, John 19.7.* It was not then want of power, but the holinesse of that time, made them say it was unlawfull. For they held it unlawfull upon their dayes of preparation to sit on life and death, as hath beene shewne in the Chapter of translating feasts. And Fryday on which our Saviour was condemned, was the preparation of their Sabbath.

Secondly, in the question, whether power of judging capitall crimes were taken from them by the Romans: We are to distinguish betweene crimes. Some crimes were transgressions of the Roman law, as theft murder, robberies, &c. power of judging in these was taken from them: other crimes were transgressions only against the law of Moses, as blasphemie and the like; in these, power of judging seemeth to have remained with them. When Paul was brought by the Jewes before Gallio, Gallio said unto them, if it were a matter of wrong or wicked lewdnesse, O ye Jewes, reason would, that I should beare with you: but if it be a question of words, and names of your law, look ye to it, *Acts 18. 14.*

In handling these four punishments; first observe the offenders, whom the Jewes make liable to each punishment; and then the manner of the punishment.

h. Moses Kotzen.
fol 188. col. 4.

The persons to be stoned were (b) eightene. 1. He that lieth with his owne mother. 2. Or with his fathers wife. 3. Or with his daughter in law. 4. Or with a betrothed maid. 5. Or with the male. 6. Or with the beast. 7. The

woman

woman that lieth downe to a beast. 8. The blasphemour. 9. He that worshipeth an Idoll. 10. He that offereth of his seed to Molech. 11. He that hath a familiar spirit. 12. The Wizard. 13. The private intromitter of idolatry. 14. The publique withdrawer to Idolatry. 15. The Witch. 16. The prophaner of the Sabbath. 17. He that curseth his father or mother. 18. The rebellious sonne. The manner of stoning was thus. The offender was led to a place without the gates, two cubits high, his hands being bound; from hence one of the witnesses tumbled him by a stroke upon the loins; if that killed him not, the witnesses lifted up a stone, being the weight of two men, which chiefly the other witnesses cast upon him; if that killed him not, all Israel threw stones upon him. The hands of the witnesses shall be first upon him to put him to death, and afterwards the hand of all the people, Deut. 17. 7.

Hence the opinion of (i) R. Akiba is commonly received, that such an Idolater (it beholdeth in all others condemned to his death) was reserved untill one of the common feasts, at which all the multitude of Israel came Jerusalem. The party thus executed being quite dead, was afterward for greater ignominy hanged on a tree, till towards the Sunne set, at which time he and the tree were both buried.

Malefactors adjudged to burning were (k) ten; 1. The Priests daughter which committed whoredome. 2. He which lieth with his own daughter. 3. Or with his daughters daughter. 4. Or with his sonnes daughter. 5. Or with his wives daughter. 6. Or with her sonnes daughter. 7. Or with her daughters daughter. 8. Or with his mother in law. 9. Or with the mother of his mother in law. 10. Or with the mother of his father in law.

The manner of burning was twofold. Some they burnt with wood and fagots; this was termed (l) by them

i Paul. Fagius
Deuter. 7. 7.

k Moses Kotfens.
lco superius citato.

i R. Levi. Lev.
10.

them *Combustio corporis*, the burning of the body: Others thy burnt by powring in scalding hot Lead, in at their mouthes, which descending into their bowels killed them, the bulk of their body remaining whole, and this was termed therefore *Combustio anime*, The burning of the soul. This last was most in use, and alone described by most of their Writers.

m Moses Kotsen.
in Sanbedr.

Malefactors condemned to beheading, were (m) of two sorts. 1. The murderer. 2. Those of any C. 13, who were drawne unto Idolatry. The manner thereof is at this day in use.

n Moses Kotsen.
ibid.

Malefactors strangled were (n) six. 1. He that smiteth his father or his mother. 2. He that stealeth a soul of the Israel. 3. An Elder which contradiceth the Consistory. 4. A false Prophet, and he that propheseth in the name of an Idoll. 5. He that lieth with another mans wife. 6. He that abuseth the body of the Priests daughter.

The manner of strangling was thus. The malefactor was put in dung up to the loines, a towel being cast about his neck, which two executioners, one on each side, plucked to and fro untill he was dead.

CHAP. VIII.

Punishments not capitall.

THe lesser punishments, not capitall, in use among the Hebrewes, are chiefly foure. 1 Imprisonment. 2 Restitution. 3 Talio. 4 Scourging.

Imprisonment. Under this are comprehended the prison, stocks, pillory, chaines, fetters, and the like: all which sorts of punishment, seeing they differ very little or nothing at all, from those which are now in common use with us, they need no explication.

The

The *Keepers of the prison*, if they let any committed unto them escape, were liable to the same punishment, which should have beene inflicted on the party escaped. This is gatherable from that, *1 Kings. 20. 39* *Keep this man; if by any meanes he be missing, then shall thy life be for his life.*

Concerning that *Libera Custodia*, which (a) *Drusius* a Druf. prater 2 Tim. 1. 18. proveth to have beene in use among the *Romans*, I much doubt whether any such custome were in use among the *Hebrewes*. That some kind of prisoners at *Rome* did go abroad with a lesser kinde of setters in the day time to their work, & so returne at night to their prison, hath elsewhere beene observed by me. And (b) *eadem catena & custodiam & militem* b Senec. epist. 5. Non in lib. de tranqu. ca. 10. quemadmodum citatur à Drusio copulabat: The same chaine tyed both the prisoner and the keeper. Observe the unusuall significations of these two words; *Custodia*, a prisoner, and *Miles*, a keeper. So that *Drusius* delivered *Seneca* his meaning, but not his words, when he repeats them thus: *Eadem catena tam reum quam militem tenet.* Observe further, that the prisoner was tyed by his right arme, and the keeper by the left, because the right arme is the stronger, and therefore justly remaineth free rather to the keeper, than to the prisoner. Hence is that, (c) *Te fortis leviores in sinistra putas catenam;* c Senec. de tranqu. cap. 10 because the keeper tyed himselfe unto the same chaine, not in way of punishment, but voluntarily for the safer keeping of the prisoner.

Restitution. This was commanded when goods were unjustly gotten, or wrongfully detained, *Exod. 22.* d Thom. Aquin. secunda secunda q. 62. It was (d) threefold:

Restitution is threefold. *Secundum idem, in identitie*, when the very same thing is restored which is wrongfully gotten. *Secundum aequale*, when there is so much for so much in quantity restored, the goods unjustly gotten being sold or lost. *Secundum possibile*, when restitution is made according to that which a man hath, not being able to satisfie the whole.

Restitution in identitie, was and is principally required. Whence it is, that the theft, whether Oxe or sheepe were found alive upon a man, he restored but double, *Exod. 22.4.* but if they were killed or sold, then five Oxen were restored for an Oxe, and four sheepe for a sheepe, *Exod. 22.1.* The Jewes were so precise in this kind, that if they had built an house with a beame or peece of timber unjustly gotten, they would pull down the house, and restore the (e) same beame or peece to the owner. From this the Prophet *Habakkuk* doth not much dissent: The stone shall cry out of the wall, and the beame out of the timber shall answer it. *Habakkuk, 2. 11.*

Among the Jewes he ought to be sold that was not of sufficient worth to make restitution, *Exod. 22. 3.* (f) And *Augustine* saith of Christians, that he which doth not make restitution according to his ability, never repented. And, *Non remittetur peccatum, nisi restituatur ablatum.*

Talio. This was a punishment in the same kind, an eye for an eye, and a tooth for a tooth, hand for hand, and foot for foot, *Dent. 19. 21.*

Talio.

Talio indentitatis, or *Pythagorica*, which was according to the letter of the law, when the offender was punished with the loss of an eye, for putting out one another's eye, &c.

Talio similitudinis, or *analogica*, which was when the price of an eye, or some proportionable mulct is paid for an eye, put out, or any other member spoiled.

The (g) *Hebrewes* understand *Talio similitudinis*, g Oculum pro oculo, id est, pretium oculi. Targum Ionath. Deut. 19. 21. R. Solomon. ibi. that the price of a maim should be paid: not *Talio indentitatis*, not that the offender should be punished with the like maim. Because to punish like for like in indentitie, is in some cases impossible, as if a blinde man put one another's eye, or one toothlesse strike out another's tooth.

In case of bodily maimes therefore, the (h) *Hebrewes* h Vid. Munster. Exod. 21. say, that the party offending was bound to a fivefold satisfaction; first, for the hurt in the loss of the member. Secondly for the damage in loss of his labour. Thirdly, for his paine or griefe arising from the wound. Fourthly, for the charge in curing it. Fifthly, for the blemish or deformity thereby occasioned. *Munster* rendereth those five thus; *Dammum, lēsisio, dolor, medicina, confusio*. The (i) *Romans* likewise i A. Gellius lib. 11. cap. 1. had a *Talio* in their law, but they also gave liberty to the offender, to make choice whether he would by way of commutation pay a proportionable mulct, or in indentitie suffer the like maim in his body.

Scourging. This was twofold; either *Virgis* with rods; or *flagellis*, with scourgings. This later was more grievous then the former, as appeareth by that *Ironicall* speech; (k) *Porcia lex virgas ab omnium civium corpore amovit, hic misericors flagella retulit*. Both were in use among the *Romans*, but only the latter among the

the Hebrewes. This beating or scourging was commanded, *Dent. 25. 2, 3.* where the number of stripes was limited, which the Judge might not exceed, *Forty stripes shall he cause him to have, and not past.* The Jewes in many things laboured to seeme holy above the Law. For example, where the Lord commanded a Sabbath to be sanctified, they added their *Sabbatulum*, that is, they began their Sabbath about an houre sooner, and ended about an houre later than the law required: where the Lord forbade them to eat or drinke things sacrificed to Idols, they

l This bites in prohibited all drinking with Heathens, because it is doubtful whether it were offered to Idols or no.

The Lord commanded them in the time of the passe-over to put away leaven out of their houses, they would

m This bites in not take the (m) name into their monthes all the time of that feast. The Lord commanded them to abstain

from eating Swines flesh, they would not so much as

n Elias This bit. name it, but in their common talke (n) would call a Sow; דבר אחר *Dabar achar*, Another thing. In like manner, the Lord commanded chiefe malefactors which

deserved beating, to be punished with forty stripes; they in their greatest corrections would give but

thirty nine. Of the Jewes five times received I forty stripes save one, 2 *Cor. 11. 24.* For this purpose the scourge

consisted of three thongs, so that at each blow he received three stripes, and in their greatest correction

were given thirteene blowes, that is, forty stripes save one. Whether (o) these things were made the one of

a Bulls hide, the other two of an Asses hide, or (p) all three of a Calves, the mater is not materiall, both

opinions have their Authors.

The manner of correcting such was thus. The malefactor had both his hands tyed unto a post, one cu-

bit

o Talmud. lib.
maacoth. ca. 3. in
Mischna.
p Baalturim.
vid. Druf.
2 *Cor. 10. 24.*

bit and halfe high, so that his body bowed upon it. The Judge shall cause him to bow downe, *Deut.* 25.2. This post or stake on which the malefactor leaned in time of whipping, was termed *מִזְבֵּן* *Gnammod Columna*, a pillar. His cloathes were plucked off from him downeward unto the thighs, and (r) this was done either by renting or tearing of them. The Governors rent Paul and Silas their cloathes, and commanded them to be beaten with rods, *Acts* 16. 22. r Talmud. ibid.

That the Beadle should inflict a great number of stripes proportionable unto the transgressions; this correction was performed in the sight of the Judge. The Judge shall cause him to be beaten before his face, *Deut* 25.2. (f) The chiefe Judge of the three, during the time of the correction, did either read or recite it, *Deut.* 28. 58, 59. If thou wilt not keepe, and doe all the words of this law, &c. Then the Lord will make thy plagues wonderfull, &c. The second Judge he numbered the stripes; and the third he bad the Beadle smite. The chiefe Judge concluded all, saying, Yet he being mercifull forgave their iniquity, &c. *Psal.* 78. 38. Talmud. ibid.

Sometimes in notorious offences to augment the paines, they tyed certaine huckle-bones or plumets of lead, or sharpe thornes to the end of the thongs, and such scourges the (t) Greekes termed *ἀσπεραλὸν μίσγαν*, *Flagra taxillata*. (u) In the Scripture they are termed *Scorpions*; My Father hath chastised you with rods, but I will correct you with *Scorpions*, *I Kings* 12. 12. t Eustathius. 7
Item Athenaus:
lib. 4.
u Tholasan. synt.
iur. univers. lib.
13.

CHAP. IX.

Punishments borrowed from other Nations.

THE punishments borrowed from other Nations are principally six: 1 *Crux*, the death on the Crosse. 2 *Serra dissectio*, The cutting one asunder with a saw. 3 *Damnatio ad bestias*, The committing one to fight for his life with wild beasts. 4. *Rotæ*, the wheele. 5 *Emersio*, drowning one in the sea. 6 *Verberatio*, beating one to death with cudgels. The first and the third, were meerely Roman punishments; the second was likewise used by the Romans, but whether originally taken from them is doubtfull, the fourth and the last were meerely Greeke punishments; the first was for the substance in use among the Hebrewes, Greeks and Romans, but in manner of drowning them, they differed. It will be needfull to speake somewhat of al these.

1 *Crux*. This word is sometimes applyed to any tree or stake on which a man is tortured to death, but most properly it is applyed to a frame of wood consisting of two peeces of timber compacted crossewise. The first is termed *Crux simplex*, the last *Crux compacta*. This latter is threefold. 1 *Decussata*. 2 *Commissa*. 3 *Immissa*.

Crux decussata. This was made of two equall pieces of timber obliquely crossing one the other in the middle, after the manner of a Roman X. and thence it is called *decussata*. (a) *Decussare est per medium secare, Velut si due regule concurrant ad speciem literæ X. quæ signa est crucis*. This kind of crosse is by the com-

a Hieron. in
Jerem. cap. 31.

mon people turned *Crux Andraana*, Saint Andrewes crosse, because on such an one he is reported to have bene crucified.

Crux commissa. This was when a peece of timber erected, was joyned in the middle to a traverse or overth wart top, some what shorter than the peece erect, in manner of a Roman T. This is called *Crux Antoniana*, S. Anthony his Crosse, because he is often painted with such a Crosse.

Crux immissa. This was then a short traverse somewhat obliquely crossed in the stake erect, not quite in the middle, as *Crux decussata*, nor quite on the top, as *Crux commissa*, but neare to the top in this manner. (b) This is thought to have been *Crux Christi*, Lipsius de cruce, lib. 1. cap. 10. the Crosse on which our Saviour Christ suffered.

The Ceremonies used by the Romans towards those whom they crucified were these: First, they (c) *scourged* c Joseph. excid. lib. 7. cap. 32. Philo contra Flaccum. It. Liv. lib. 1. them, and sometimes tied them to a pillar in time of scourging. *Artemidorus* is cleere in this, περὶ εὐνίας, κίον, καὶ τὰς ἐκείνους ἀνὰ κίονας. That is, being tied to the pillar he received many stripes (d) *Plantus* is d Plut. Baceh. thought to have alluded to the same:

Abducit hunc

Intro, atque adstringite ad columnam fortiter.

The ancient Fathers ^e report that our Saviour was ^e *scourged* e Prudentius: Hieron. Beda vid. Lip. de cruce, li. 2. cap. 4. thus *ad columnam*, but the Scripture is silent, both touching the place and manner of his whipping, only that he was whipt is testified. He *scourged* *Jesus*, and delivered him to be crucified, *Mat. 27. 26.*

Secondly, they caused them to beare their owne Crosse. *Malefici cum ad supplicium educuntur, quisque suam affert crucem.* Thus Christ bore his own Crosse, *John 19. 17.* f Plutarch. de tra num. vind. To this there is allusion, He that taketh not his crosse, and followeth after me, is not worthy of me, *Mat. 10. 38.*

E c

Thirdly,

g Euseb. Eccles.
hist. lib. 5. cap. 1
It. Suet. Domit.
cap. 10.

h Tertul. Apol.
cap. 2. Sueton.
in Calig.

i Artemidor. l. 2
c. 58.

k Sueton. in Ca-
lig. cap. 27.

l Toecophylas.
Anselm.
m Chrysostom.
Ambros. alii.

n Tertullian. A-
pol. cap. 40.

Thirdly, that the equity of the proceeding might clearly appear, the (g) cause of the punishment was written in a table, & so carried before the condemned person; or else it was proclaimed by a publick Cryer. This cause was termed by the Romans commonly *Titulus*, by (h) some it is called *Elogium*. Thus Pilat wrote in Hebrew, Greeke, and Latine, Jesus of Nazareth the King of the Jewes.

Fourthly, they (i) pluckt off their cloathes from such as were to be crucified. Thus Christ suffered naked.

Serra dissectio, a sawing one in sunder. They sawed them from the head downward. The (k) Romans used this kind of punishment; so likewise did the Hebrews. Thus *Manasses* is thought to have punished the Prophet *Isaiah*, and the Apostle to have alluded unto it. They were sawne asunder, Heb. 11. 37.

Damatio ad bestias. Those who were condemned to wild beasts, are properly termed *Bestiarii*. Whether S. Paul did according to the letter, fight with beasts at Ephesus, 1 Cor. 15. 22. is much controverted. (l) Some understand by Beasts *Demetrius*, and others that opposed him at Ephesus, (m) others more probably understand the words *litterally*; and this kinde of punishment was commonly exercised against Christians in the Primitive Church, in so much that the Heathens imputing the cause of all publick calamities unto the Christians, would call out; (n) *Christianos ad Leones*, Let the Christians be haled to Lions; yea the litterall interpretation of the words, in a stronger argument that Saint Paul beleev'd the Resurrection (which is the scope of the text) than to understand the words of a metaphorical fight, against the enemies of his doctrine.

Trope, The wheele: A wise King bringeth the wheele over

† Scholiastes A-
ristophanis ὅτι
τῶν αἰβίτ ἐστὶ
ἐλάτεις τοῦ π-
τῶν αἰβίτ ἐστὶ
δικαστῆς; οἱ
πικρῶντες.
in Plinto p 50.

u Junius Jer.
29. 26.

x Plutarch. in
Artaxeixe.

Instrumentum
constringens
manus.

D. Kimch. Jer.
29. 26.

ner of a *drumme* head: but it signifieth also a *drumme* *sticke*, and (t) thence cometh the punishment to be termed *Tympanismus*, that is, a *labring* or *beating* one to death with cudgels, as if it were with *drumsticks*. This is evident by *Hebrews* *He* same willing, *in* *the* *thirtieth* *verse*, where he gave up the Ghost, there is mention of his *strokes*, not of his *racking* or *stretching*.

Junius reckoneth *u* ano her kinde of punishment, termed by the *Hebrewes* *טפוק* *Tsinok*, which he would have to be a compound word: doubtlesse his meaning is that it should be compounded of *ט* *Tsi*, *Navis* a ship, or boat; and *פוק*, *Ianak*, *sugere*, To sucke, for he saith that thereby is meant a certaine punishment termed *Navicula sugetis* which (x) *Plutarch* describeth in this manner, *That the offender should be inclosed betweene two boats as in a prison, or as his phrase is (quasi in vagina) as in a sheath, and to preserve life in him, milk and hony tempered together, was forcibly put into his mouth whether he would or no.* And hence from this sucking in of milk & hony, this punishment hath been termed *Navicula sugetis*. But the (y) *Hebrewes* say that *Tsinok* was nothing else but *manacles*, or *cords*, wherewith prisoners hands were tyed. I leave it indifferent to the Reader to follow which interpretation he please.

THE



THE
SIXTH BOOKE
Of Miscellaneous Rites.

CHAP. I.

Of Circumcision.



Their Sacraments were two. First, the *Passover*, of which there hath been a set Chapter. Secondly, *Circumcision*, of which now.

Circumcision, was a cutting of the foreskin, as a signe and seale of Gods Covenant, made with the people of the *Jewes*. It is called a *signe* by *God* in its first institution, *Gen. 17.* and a *seale* by the *Apostle*, *Rom. 4. 11.* Yea it is called a *signe* and a *seale*, by a (a) *Doctor* of the *Jewes*, more ancient than their *Talmud*. a Zobar. Gen. 17.

It was used (though not as a *Sacrament*) by many other nations: (b) by the inhabitants of *Colchis*, the *Ethiopians*, the *Iraglodia*, and the *Egyptians*. b Alex. ab Alex. lib. 2. cap. 25. Herodo. l. 2. Dioscor. Sicul. li. 2. cap. 1. It. l. 4. c. 3

In a figurative sense alluding unto this sacramentall rite, we reade of three other sorts of *Circumcision* in the *Scripture*, so that in all there are foure mentioned

ned, 1 *This of the flesh.* 2 *Another of the heart.* 3 *A third of the lips.* 4 *And a fourth of the eares.* We are to consider it in its proper acception, and here to observe, First the time when it was administered. Secondly, the manner how. Thirdly, the penalty in case it was omitted.

The time was the eighth day, yea the eighth day was so precisely observed, that if it fell on the Sabbath, yet they circumcised the child; whence arose that saying among them; *Circumcisio pellit Sabbatum, Circumcision driveth away the Sabbath;* or, the Sabbath giveth place to circumcision. And with this accordeth that of our Saviour, *Yee on the Sabbath day circumcise a man, Ioan. 7. 22.* The Jewes superstitiously conceiving that each creatures perfection depended upon the sanctification of one Sabbath day at least, say that God did therefore enioyne the eighth day, that one Sabbath might first passe over each male, before he should be partaker of this Sacrament. But more probably we may say, that the reasons why God would not suffer them to anticipate the eighth day, were, first to shew, that God in the matter of salvation, neither was, nor is simply tyed to Sacraments, for then there had beene no lesse cruelty in forbidding Circumcision untill the eighth day, then there was love in permitting it upon the eighth. Secondly, because in this time of the *Mosaicall* *pedagogie*, there was a kinde of legall uncleannesse, in which the creatures were thought to be, as remaining in their blood, for the first seven dayes after their birth *Levit. 22. 27. It. 12. 2. 3.* Notwithstanding God thought it not convenient to deferre it longer then eight dayes, for the comfort of the parents, which they received by a mature and seasonable initiation of their children.

The manner how circumcision was administered, I finde thus recorded; Some of those that were present (c) held a vessel full of dust into which they did cast the foreskin being cut off. Again, they prepared in the roome, a certain (d) *void chair* for Elias; which was done, partly in honour of him, for which respect also, as often as they fel on any difficult place in Scripture, they would say, (e) *Venit Elias, & omnia enodabit; We knew that Elias will come, and he will tell us all things*: but chiefly it was done, because they thought Elias to be present there in spirit, whose bodily comming they did, and doe daily expect. These ceremonies are merely Jewish, practised by the latter Jews, but utterly unknowne in our Saviour Christ his time, and as it appeareth by the Samaritan woman her speech that proverbiall saying applyed now to Elias, was of old applyed to Christ John 4. 25. Thirdly, he which supplied the place of the witnesse, or as we phrase it of the Godfather, & help the childe in his armes whiles it was circumcised: this Godfather they called *Baal Berith*, and *Sandak*, that is, the Master of the Covenant. *Uriah* the Priest, and *Zachariah* the sonne of *Iebenechiah*, are thought to have beene Godfathers at the circumcision of *Ma-her shalal hash-baz*, *Esay* 8. 2. and from them the custom of having Godfathers in Baptisme, to have taken its originall. Fourthly, the parents named the child, and in *Zacharies* time, it seemeth that in the naming of the infant, they had respect to some name of his ancestors. They said unto her, *there is none of thy kindred that is named with this name*, *Luke* 1. 61. Other nations had their set dayes also after the birth, for the naming of their children. (b) The Romans gave names to their male children on the ninth day to the female

Paul. Fac.
Deus 19.

d Christo. Cast.
m Malac. c. 3.

e Mercurius in
abbreviaturis.

קרי

נחמן
למ
סמחין
בן חנן
למול
סנדק
והלווי
קור
בעל
בית
סנדק
Elias. Thib. in
g Jun. & Tiem.
Es. 8. 2.

h Plutac. prob.
102. Macrob.
Stat. l. 1. c. 15.

i Cal. Rhodig. l.

21. cap. 12.

k Arist. bist. a-

nim. lib. 7. ca. 12

l Tertul. de idol.

cap. 16.

m Scholiast. A-

ristoph. in Lusi-

strat. p. 886. It.

n Suidas in dμ-

φισμ.

o Strabon de

conv. lib. 1. c.

16.

p כבוד אלה

יחיה

אלהינו מלך

העולם אשר

קדשנו

במצותיו

ובצונו

לחברנו

בברית

של אברהם

אבינו

Moses Kotsen. in

tractat. Circum-

cif. fol. 115.

q ששה

הכנסתיו

לברית

הכנסתו

לחורו

לחופו

ולמעשים

טובים

Moses Kots. ib.

female on the eighth. The (i) *Athenians* gave names on the tenth. (k) Others on the seventh. These (l) *dayes Tertullian* calleth *Nominalia*. The *Grecians* besides the tenth day on which they named the childe, they observed also the *fifth*, (m) on which day the midwives took the childe, and ran about a fire made for the purpose using that ceremony as a purification of themselves and the childe; on this day the neighbours also sent in gifts, or small tokens; *Munera natalitia*; (n) from which custome, that among *Christians* of the *Godfathers* sending gifts to the baptized infant, is thought to have flowne. But to returne againe to the rites of the *Jews*. After the childe had been circumcised, the father said; (o) *Blessed bee our Lord God, who hath sanctified us with his precepts, and hath commanded us, that we should cause this childe to enter into the Covenant of Abraham*. After this, the whole Church or company presently replied in this manner; (p) *As thou hast made him to enter into the Covenant, so make him also to enter into the Law, into Matrimony, and into good works*.

The Penalty for the omission of *Circumcision* runneth in this forme; *That soul shall be cut off from his people*, Gen. 17. 14. I understand the penalty to be pronounced against such on omission, which proceeded either from contempt, or wilfull neglect. In this cause, the question is, what is meant by this phrase? *His soul shall be cut off from the people*: secondly, who ought thus to be punished? Whether the child or the parents, and such who supply the place of parents? For the first, besides *Gods* secret action in punishing such delinquents, me thinkes there is a rule of direction for the Church, how to proceed against such in her discipline: if any understand here, by cutting off such

such a mans soul from his people, the sentence of Excommunication, or casting him out of the Synagogue, I shall not oppose it; though I rather incline to those, who understand hereby a bodily death inflicted upon such an offender, in which sence the phrase is taken, *Exod. 31. 14. whosoever doth any worke in the Sabbath, that soule shall be cut off from among his people.* And it is very remarkable, that when *Moses* his childe was uncircumcised, the Lord sought to kill *Moses*: which as it intimated the punishment for this fault to be a bodily death; so it clearly evinceth, that not the childe till he commeth to yeares of discretion, but the parents were liable to punishment. The opinion of the *Rabbines* concerning this latter point, is thus delivered: (q) *If the Father circumcise him not, then the Judges are commanded to circumcise him, and if it be unknowne to the Judges, and they circumcise him not, when he is waxen great, he is bound to circumcise himselfe, and every day that passeth over him, after he is waxen great, and he circumciseth not himselfe, let he breaketh the commandement.*

q *Moses Kotf. tract. circumcis. fol. 114. col. 4.*

Here it may be demanded, how it is possible for a man, after once he hath been marked with the signe of Circumcision, to blot out that character, and become uncircumcised? for thus some Jews for feare of *Antiochus*, made themselves uncircumcised, *1 Mac. 1. 16.* Others for shame, after they were gained to the knowledge of Christ, and to the entertainment of the Christian faith, uncircumcised themselves, *1 Cor. 7. 18.* (r) This answer is, that this was done by drawing up the foreskin with a Chirurgion his instrument; & unto this, the *Apostle* in the fore-quoted place alludeth *μὴ ἀναστρέφειν τὸ πρæputium*. *Ne attrahat præputium.* This wicked invention is ascribed unto *Esau*, as the first author, & practiser thereof.

r *Epiph'us. lib. dimos. de pond. p. 415. l. c. c. iij. m. l. 7. cap. 2.*

CHAP. II.

Of their first fruits and firstlings,
or first-borne.

THe use and end of their first fruits, was that the after fruits might be consecrated in them. To this purpose they were enjoined to offer the first fruits of their trees, which served for food, Levit. 19. 23, 24. In which this order was observed; the three first yeares after the tree had been planted, the fruits were counted *uncircumcised*, and *uncleane*: it was unlawfull to eat them, sell them or make any benefit of them: on the fourth yeare, they were accounted *holy*, that is, either (a) they were given to the Priests, Numb. 18. 12, 13. or the owners did eat them before the Lord at Jerusalem, as they did their second tithe: and this (b) latter is the common opinion of the Hebrewes. After the fourth yeare, they returned to the use of the owner: we may call these *אֲשֵׁרֵי הָאָרֶץ*, simply the first fruits.

Secondly, they were enjoined to pay early the first fruits of every yeares increase, and these we may call *אֲשֵׁרֵי הָאָרֶץ*, and of them there were many sorts. First, first fruits in the sheafe, Levit. 23. 10. Secondly, first fruits in two wave-loaves, Levit. 23. 17. These two bounded their harvest, that in the sheafe was offered in the beginning of harvest, upon the fifteenth of Nisan, the other of the loaves at the end, upon their Pentecost: and Levit. 23 they are both called *תְּנוּפֹת* The-nuphoh, that is, *shakc-offerings*. Thirdly, there was a first of the dough, Numb. 15. 20. namely, a (c) soure and twentietth part thereof, given unto the Priests: which kinde

והכזו
יאלכו
Sacerdos ea
medetat. Aben
Esra in hunc lo-
cum.
b Talmud Bab.
in Magnascher
sheni. cap. 1.

מז
עשר
יאדעס
Vzziel. Numb.
15. 20.

kind of offering was observed, even when they were turned out of *Babylon*, *Nehem.* 80.37. unto this *S. Paul* hath reference, *Rom.* 11 10. *If the first-fruit be holy, the lump is also holy.* Fourthly, they were to pay unto the *Priests*, the *first fruits of the threshing-floor*, *Numb.* 15. 20. These two last are called *תרומות* *Therumoth* that is, *heave-offerings*, this the *heave-offering of the threshing floor*; the other, the *heave-offerings of the dough*, *Numb.* 15. 20. Under the name of *first fruits*, commonly Authors treat of no other, but this last, and wholly omit all the former sorts: before we proceed to the explaining of the last, note with me the difference of these two words, *Thenuphoth*, and *Therumoth*, both signify *shkac-offerings*, *heave-offerings*, or *wave-offerings*, but with this difference; (d) The *Therumoth*, was by a waving of elevation, lift-<sup>dP. Fas. in pen-
tat.</sup> ing the oblation upward and downward, to signify that God was Lord both of heaven and earth. The *Thenuphoth*, was by a waving of agitation, waving it to and fro, from the right hand to the left, from the East to the West, from the North to the South: by which kinde of agitation, they acknowledge God to be Lord of the whole world. Now, that we may know what these *first-fruits of the threshing floor* were, the *Rabbies*, and others following them, distinguish them into two sorts: the first of these, was *first fruits of seven things only*; 1 *Wheat.* 2 *Barly.* 3 *Grapes.* 4 *Figs.* 5 *Pomegranats.* 6 *Olives.* 7 *Dates.* For all which the Promised Land is commended, *Dent.* 8.3. * These the *Talmudists* terme *בכורים* *Biccnrim*; and ^{e R. Solm.} when they treat of *first fruits*, they treat of them under this name, and understand by the name of *Biccn-*<sup>Dur. 5.2. l. 7
Moyses Korjens.
fil. 201. col. 4.
201.</sup> *rim* no other. These, they say, are the *first-fruits*, which the people are so often in the Law comman-

ded to bring up unto the Sanctuary, at the feast of Pentecost, which was the end & closure of their harvest, as was signified both by this oblation, and likewise by that of the two wave loaves, Levit. 23. 17.

The second, was paid of Corne, Wine, Oyle, and the Fleece, Dent. 18. 4. Numb. 18. 12. yea, of all things else that the earth brought forth for mans food. Thus their Doctors are to be understood, where they say,

f Mosés Egypt. in
Iud. par. 1. y. 1. 1.
de theumoth. c.
2.

(f) *Quicquid eduliorum ex terra incrementum capit, obnoxium est primitiis, Therumæ, & decimis.* This they call, תרומה *Theruma*, an heave-offering. the Greeke renders it, ἀφορισμός, *A separation*, because this was a consecration, or setting apart of the Lords portion. In allusion unto this, I take S Paul to have termed himself ἀφορισμένος ἐς εὐαγγέλιον, *separated unto the Gospell* Rom 1. 1. ἀφορισὶ Ἀγγέλῳ, *Aaron shall separate the Levites*, so the Greeke renders it, but the Originall is, *Aaron shall wave the Levites*, Numb. 18. 11. Againe, ἀφορισάμενος *Separate me Barnabas and Saul*, Acts 13. 2. Drusius delivereth another reason, as hath beene said in the Chapter of the Pharisees. But to proceed: the Hebrews called this second payment, not only *Theruma* simply, but sometimes (g) *Theruma gedola*, the great heave-offering, in comparilon of that Tithe which the Levites payed unto the priests: for that was termed *Theruma magna*, *the heave-offering if the tithe*, Numb. 18. 26 which though it were *one of tenne*, in respect of that portion which the Levites received; yet it was but *one of an hundred*, in respect of the husbandmans stock, who payed the Levites: and thus it was a great deale lesse, then the great heave-offering, as will presently appeare. This (the Hebrews say) the owners were not bound to bring up to Jerusalem.

The Law prescribed no set quantity to be paid, either

תרומה גדולה
גדולה

ther in the *Biccurim*, or in the *Theruma*, but by tradition, they were taught to pay at least the *sixtieth* part in both, even in those *seven things*, also paid under the name of *Biccurim*, or *first fruits*, as well as in their *heave-offering* termed *Theruma*, or *Theruma gedola*.

Thus the *Talmudists* do distinguish the *Biccurim* from the *Theruma gedola*: but in my opinion the *Biccurim* may be contained under *Theruma gedola*, and in truth, both of them are nothing else but the *heave-offering of the floor*, formerly mentioned out of *Num. 15.20*. My reasons are these; 1. *Scripture* giveth no such leave to keep any part of their *first fruits* at home; if that could be proved, the distinction were warrantable. 2. *Scripture* doth not limit *first fruits* unto those *seven kinds*, which alone goe under the name of *Biccurim*. 3. *Themselves* confound both members; for in their *Biccurim*, they say, they paid, 1 *Wheat*. 2 *Barley*; In their *Theruma*, they say, they paid *corne*; as if under *corne*, *Wheat* and *Barley* were not contained. Some may say they paid their *Biccurim* in the *ear*, while the harvest was yet standing, and their *Theruma* in *Wheat* and *Barley* ready threshed and winnowed. My reasons why it cannot be so are these. 1. Because then they should pay *twice a sixtieth part* in their *corne*. 2. Because the corn offered in the sheaf was but a little quantity, and it was offered, not at their *Pentecost* when their harvest ended, but at their *Passover* when their harvest began, *Levit. 23. 10*. Whereas their *Biccurim* or *first fruits* were always offered at their *Pentecost*.

But omitting further proofes, I proceed to shew the ground, why in this *heave-offering of the floor*, at least a *sixtieth part* was prescribed: it is grounded upon that of the *Prophet Ezekiel*, This is the oblation
that

that ye shall offer, the sixth part of an Ephah out of an Homer, Ezek. 45. 13. that is, the sixtieth part of the whole, because an Homer containeth ten Ephahs. Hence

* Solom. Iarchi-

Deut 18. 4.

Item Hieronym.

Ezek. 45. fol.

260.

תרומה
עין יפה

Theruma gnajin
jopha.

תרומה
בינונית

Theruma bene-
nith.

תרומה
עין רעה

Theruma gnajin
ragna.

1 Epiphani. contr.

Pharis. pag. 11.

they took that distinction of these offerings. * Some they say, gave the fortieth part of their increase: this, because it was the greatest quantity given in this kinde of oblations, they termed, ^b *Theruma oculi boni*, The oblation of a faire eye: others (though they were not so liberall as the former, yet that they might not be reputed niggardly) gave a fiftieth part; and this they termed ¹ *Theruma mediana*, the oblation of a middle eye: others, whom they reputed sordid, gave just a sixtieth part, lesse then which they could not give, his they termed ^k *Theruma oculi mali*, the oblation of an evil eye; so that the payment of these was bounded by the tradition of the Elders, betwene the sixtieth and the fortieth part: but the ^l *Pharisees* that they might be holy above others, made their bounds the fiftieth and the thirtieth part; so that he was reputed sordid with them that paid the fiftieth part; and none liberall except he paid the Thirtieth. The manner how these first fruits termed *Biccurim* here paid, is at large set downe, Deut. 26. But in time of the Prophets other Ceremonies seeme to have bene received, of which the Hebrew Doctors say thus: "When they carried up their first fruits, all the Cities that were in a County, gathered to gather to the chief City of the Countrey, to the end that they might not go up alone; for it is said, In the multitude of people is the Kings honour, Prov. 14. 28. And they came and lodged all night in the streets of the City, and went not into houses for fear of pollution: and in the morning the Governour said, Arise, and let us goe up to Sior, the Citie of thy Lord our God. And before them went a Bull which had his hornes covered with Gold, and

m Maimon. in
Biccurim. Cap.
4. fol. 16.

an Olive Garland on his head, to signifie the first fruits of the seven Kindes of fruits. There was likewise a pipe siruck up before them, untill they came neer to Jerusalem, and all the way as they went, they sang, I rejoyced in them that said unto me, we will goe into the house of the Lord, &c. Psal. 122. Unto this, and other like manner of solemne assemblies, the Prophet hath reference, saying, Ye shall have a song as in a night when an holy solemnity is kept and gladnesse of heart, as when one goeth with a pipe to come unto the mountaine of the Lord, Esay 30. 29.

The firstlings, or first-borne of man and beast, the Lord challenged as his own, *Exod. 13.* The ground of this Law was, because God smote all the first borne in Egypt from man to beast, but spared the Israelites; for a perpetuall memory of which benefit, he commanded them to sanctifie all their first-born males unto him. Now the first-born men, and unclean beasts, were redeemed for five silver shekels of the sanctuary, paid unto the Priests for each of them, *Numb. 18. 15, 16.* Unto this saint Peter alludeth, saying *We are not redeemed with corruptible things, as silver and gold, 1 Peter 1. 18.* The first-lings of cleane beasts ought to be sacrificed, their blood to be sprinkled on the Altar, their fat to be burnt for a burnt offering, and their flesh to return to the Priests.

Observe how God would be honoured by the first-lings of men and cattell; by the first fruits of trees, and of the earth, in the sheafe, in the threshing-floore, in the dough, in the loaves; All which teach us to consecrate the first and prime of our yeares unto the Lord.

CHAP. III.

Of Tithes.

WE are here to enquire, *First what things in generall were tithable: Secondly, how many kindes of tithes there were: Thirdly, the time when each sort of tithe began to be tithable.*

First, their yearely encrease, was either cattell, fruits of the trees, or fruits of the land, of (a) all these they payed tithes, even to mint, anise, and cumine. These things they ought not to leave undone, Mat. 23. 23.

a Vid. Sixtin. A.
mama de deci-
mis

Secondly, the sorts of tithes, payed out of the fruits, both of the trees, and the land, by the Husbandman, were two payed in this manner: When the Harvest had beene ended, and all gathered, then the Husbandman laid aside his great Therumma, otherwise called the first fruits of his threshing-floore, of which it hath beene spoken in the Chapter of first fruits. This being done, then out of the remainder he paid a tenth part unto the Levites, and this they termed

* מעשר
ראשון

** Magnascher rischon, the first tithe, Tob. 1. 7. this was alwayes paid in kind, & as it seemeth to me, it was not brought up to Jerusalem by the husbandman, (b) others think otherwise) but payed unto the Levites in the severall Cities of tillage, Neh. 10. 37. out of this first tithe the Levites paid a tenth portion unto the Priests, this they termed * Magnascher min ham magnascher, the tithe of the Tithes, Neh. 10. 48. and Decima sanctitatum, the tithe of holy things, 2 Chro. 31. 6. this the Levites brought up to the house of God, Neh. 10. 38. When the Levites had paid this tenth portion unto the Priests, then the Levites and their families*

b Decima pri-
mæ necessario
aut à colono ipso
aut ejus vicario
Hierosolymis de
portanda erant.
Sixtin Amama
de decimis.

* מעשר
המעשר

might

might eat the remainder of the first tithe, in any place, even out of *Jerusalem*, *Numb. 18. 31.*

This *first tithe* being paid, the Husbandman paid out of that which remained a *second tithe*; this the Husbandman might pay in kinde if he pleased, or if he would, he might by way of commutation pay the worth thereof in money; but when he payed in money, he added a fift part, so that what in kinde was *ten in the hundred*, that changed into money, was *twelve in the hundred*. This the Husbandman brought up unto *Jerusalem*, and made a kinde of *Love-feast* therewith, unto which he invited the *Priests* and *Levites*, only every *third year* he carried it not to *Jerusalem*, but spent it at home within his own gates, upon the *Levites*, the *fatherlesse*, the *widowes*, and the *poore*, *Deut. 14. 18.* (a) They reckoned their *third year* from the *Sabbathicall year*, on which the Land rested; so that the *first* and *second Tithe* was payed by the Husbandman the *first*, *second*, *fourth* and *fifth* yeares after the *Sabbathicall* yeares; but upon the *third* and *sixth* yeares, only the *first Tithe* was payed to the *Levites*, & the *second* was spent at home. Hence in respect of the *kinde*, this is called (b) *Magnascher schan*, the *second tithe*, *Tobit 1. 7.* in respect it was payed to the *poore* every *third year*, it is called (c) *Magnascher gnani*, the *poore mans tithe*, and (d) *Magnascher scibelschi*, the *third tithe*, *Tob. 1. 1.* On those yeares on which it was carryed up to *Jerusalem*, it ought of necessity to be eaten within the *Court of the Temple*, *Deut. 14. 26.* and by the *third tithe* we are to understand the *poore mans tithe* on the *third year*, which year is termed a *year of tithes*, *Deut. 26. 12.*

They likewise tithed their cattell. Of their *bullocks*, and their *sheep*, and all that passed under the rod, the tenth

was holy to the Lord, Levit. 27.32. Some Expositors understand by this phrase of *passing under the rod*, that all cattle are titheable which live under the custody of a keeper, as if there were allusion to the *shepherds staff*, or *keepers rod* which they use in keeping their cattel. The Hebrews more probably understand hereby, the manner of their decimation or *tithing* their cattell, which was as followeth. (d) He that hath Lambs (or Bullocks) thus separateth his tenth, he gathereth all his lambs and all his bullocks into a fold, to which he maketh a little doore, that two cannot go forth together; their dams are placed without the doore, to the end, that the lambs hearing them bleating, might go forth one after another in order. Then one beginneth to number with his rod, one, two, three, &c. and the tenth which cometh forth, whether it be male or female, perfect, or blemished, he marketh it with a red marke, saying this is for tithe. At this day the Jewes though they are not in their owne Country, neither have any Leviticall Priesthood, yet those who will be reputed religious among them, do distribute in lieu of Tithes, the tenth of their increase unto the poore, being perswaded, that God doth blesse their estates the more: for their usuall Proverb is, (e) *Thegnasher; bischbilsche thegnasher*; that is, *Pay tithes, that thou mayst be rich.*

חוקר
בשכיל
שחקר

f Talmud. tra. 2.
de novo anno
ad initium Bux-
torf. Synag. Ind.
cap. 12.
g Moses Kotsen.
in prace. affum.
136.

The time of the year from which they reckoned tithes, was different. For ^t *beasts* they count the year from Elul to Elul, that is, from August to August, (g) for *graine, pulse, and herbs*, from Tisri to Tisri, that is, from September to September: for the *fruits of trees*, from Schebat to Schebat, that is, from January to January.

In this Synopsys following (which Sixtinus Amann hath taken out of Scaliger) the manner of Israels tithing is set downe.

The

The Husband man had growing

6000	Bushels in one year.
100	Bushels was the least that could be paid by the Husbandman to the <i>Priests</i> , for the first-fruits of the threshing floore.
5900	Bushels remained to the husband man, out of which he payed two Tithes.
590	Bushels were the first tithe to the <i>Levites</i> .
59	Bushels the <i>Levites</i> paid the <i>Priests</i> , which was called the <i>tithe of the tithes</i> .
5310	Bushels remained to the Husbandman, out of which he paid his <i>second tithe</i> .
531	Bushels were the <i>second tithe</i> .
4779	Bushels remained to the Husbandman as his own, all being paid.
1121	Bushels are the sum of both Tithes joyned together, which is above a 6 th part of the whole, namely, <i>nineteene</i> out of an 100.

We are to know moreover, that through the corruption of the times, in time of *Hezekiah's* reigne, Tithes began generally to be neglected, in so much that when *Overseers* were appointed to looke to the true payment thereof, *2 Chron. 31. 13* Notwithstanding, partly through the *negligence* of the *Overseers*, partly through the *covetousnesse* of the *people*, about one

h. Moses Kotsen.
fol. 199. col. 3

3. Moses Kotsen.
ibid.

hundred thirty yeares before our Saviours Inuarnation, corruption so prevailed, that the people in a manner neglected all tithes, yea none or very few payed, either their first, second, or poore mans tithe, only they paid the great heave-offering iustly for this reason (saith (b) Moses Kotsensis) in the dayes of John the Priest, who succeedeth Simeon the just, (I take it he meaneth Iohannes Hyrcanus) their great Court termed their Sanhedrim, made a decree, that more faithfull Overseers should be appointed for the tithes. At this time many things became questionable, whether they were tithable or no; whence the high Court of their Sanhedrim decreed, that in the things doubtful (which they termed דמאי Demai)¹ though they paid neither first, nor poore mans tithe, yet they paid a second tithe, and a smale heave-offering; namely, פנדד פין One part of an hundred: Mint, Anise and Cummine, seemeth to have bene of these doubtful things, in which, though the decree of the Sanhedrim required but one in the hundred, yet the Pharisees would pay a iust tenth, Matth. 23. 23. and hence it is, that they boasted, They gave tithes of all that they possessed, Luke 18. 12. In which they outstripped the other Jewes, who in these payments, took the liberty granted them by the Sanhedrim.

CHAP. IV.

Of their Mariages.

IN this Chapter of their Mariages, we are to consider; First, the distinction of their wives Secondly, the manner of their betrothings. Thirdly, the rite and ceremonies of their marriage. Lastly the forme of their divorce. The Patriarchs in the Old Testament, had many

many of them *two sorts of wives*, both of them were reputed lawfull, and true wives, and therefore the children of both were accounted legitimate. The Hebrew commonly called the one נשׂים *Naschim*, *Primary-wives*, married with nuptiall ceremonies and rites requisite. Some derive the word from נשׂה *Nascha*, *Oblitus fuit, quasi obliuioſa dicta*, because for the most part, *Womans memory is not so strong as mens*: but they think not amisse, who say that women are so called from oblivion, or forgetfullnesse, because the fathers family is forgotten, and in a manner extinct in their daughters, when they are married. Hence proceeds that common saying of the Hebrewes, * *Familia matris, non vocatur familia*: and for the contrary reason, a male childe is called זכר *Zacar*, from his memory, because the memory of the father is preserved in the (b) sonne, according to that speech of Absolom, *I have no sonne to keep my name in remembrance*, 2 Sam. 13. 13.

The other sort of wives, they call (c) *Pillagshim*, *Secondary wives* or *halse wives*; the English translates them *Concubines*, and that not unfitly, for sometimes the Hebrew word it self denoteth an *Infamous strumpet* or *common harlot*.

The differences betweene these *Concubines*, and the chiefe or *primary wives*, are many. 1. A disparity in their authority, or household government: the Wife was as *mistresse*, the Concubine as an *hand-maid* or *servant*. She had only *Iur thori*, a true and lawfull right unto the marriage bed; as the chiefe wife had; other wise she was in all respects inferiour. And this appeareth in the history of *Sarah* and *Hagar*. Secondly, the betrothing was different: the chiefe wife, at her espousals, received from her husband certaine gifts and tokens, as pledges and ceremonies of the contract. Thus *Abra-*

משפחה
אם אנה
קרויה
משפחה

Aben. Ezra

Num. 1. 2.

b Eandem proli-

mascula ratio-

nem habitam a-

pud Græcos te-

statutur Euripides

Ευριπίδης 38 β.

אין מין האדם

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hams

ד'און ל'א' &
 ח'און פ'און
 א'און ד'און
 דו. Hom. Iliad.
 6. vid. etiam Su-
 id. in Edva.
 c D. Kimchi.
 2 Sam. 5. 15.

hams steward who is probably thought to be *Eliezer*, of whom we read, *Gen. 15. 2.* gave in *Isaaks* name unto *Rebecca* jewels of silver, and jewels of gold, and raiment, *Gen. 24. 53.* This custome was in use also among the *Grecians*, who calleth these gifts *ἑδνα*.^c Moreover the chiefe wife likewise received from her husband, a bill of writing, or matrimoniall letters; whereas the Concubine received neither such gifts, nor such letters. Thirdly, only the children of the chiefe wife succeeded the father in his inheritance; the children of the Concubine received gifts or legacies: *Abraham* gave all his goods to *Isaac*; but unto the sons of the Concubines which *Abraham* had, *Abraham* gave gifts, *Gen. 25. 5, 6.* And here, by the way, we may take notice, that the first borne, by right of primogeniture, received a double portion of his fathers goods: The father shall give him a double portion of all that he hath, for he is the first of his strength, *Dent. 21. 17.* Unto this custome the Prophet *Elisha's* speech alludeth, when he prayeth *Elijah*, that his spirit might be double upon him, *2 King. 1. 9.* that is, that he might have a double portion of the spirit, in comparison of the other Prophets, or rather the sons of the Prophets, amongst whom he obtained the place of an elder brother, and therefore praierth for the right of primogeniture: so that we are not to understand him, as if he did ambitiously desire a greater measure of the spirit, than rested upō his Master, but that he desired to excel the other remaining Prophets, unto whom afterward he became a Father. The *Hebr.* phrase is in both places the same.

פ'און דוורום.
 partem duorum.

Secondly, in their betrothing we are to consider, 1. The distance of time betweene the espousals, & the confirmation of their marriage, w^{ch} some have conceited to have been a full yeare, at least ten moneths, and this they observe from *Rebecca*, her brother and mothers answer

answer unto *Abraham's* servant, desiring that the Maid might not depart presently, but remaine after the espousals at least *ten dayes*, *Genes. 24. 55.* Which text they interpret, *ten monethes*, understanding thereby, that which else where is phrased (*h*) *a yeare of dayes*, *Solomon. Gen. 41. 1.* But if we should yeeld this interpretation (although our *English* at least *ten dayes*, is more agreeable unto the *Septuagint* and the *Originall*) yet it followeth not, that this time was craved for the fulfilling of any prescribed distance betweene the espousals and the marriage, but rather, it implyeth the tender affection of the mother towards the daughter, as being loath so suddenly to part with her: Notwithstanding, it is not unlikely that there was a competent distance of time, betweene the *first affiancing* & the *confirmation of the marriage* though not prescribed, or limited to any set number of dayes, weeks, or moneths. The second thing considerable in their betrothing, is to enquire the manner of their contracting, which might be done in *Israel*, three wayes: First, (*i*) By a peece of money. Secondly, By writing. Thirdly, By copulation, and all these in the presence of witnesses: By a peece of money, though it were but a farthing, or the worth thereof, at which time, the man used this, or the like forme of words; *Loe thou art betrothed unto me*: And he gave her the money before witnesses. By bill, and then he wrote the like forme of words; *Bee thou betrothed unto me*: which he gave her before witnesses; and it was written with her name in it, else it was no betrothing. By copulation, & then he said likewise, *Loe thou shalt be betrothed unto me by copulation*, and so he was united unto her before two witnesses, after which copulation, she was his betrothed wife. If he lay with her by way of fornication, and not by the

g Onkelos. & R. Solomon.
שנתיים
ימים
Duorum annorum dierum.

כסף או
כשטר
כביאה
וכו
בעדים
Moses Kotsens. fol. 124.
חריאת
מקורשחלי
Maimon. in Ifchoth. c. 3. sect. 1.

name of betrothing; or if it were by themselves, without the fore-acquainting of witnesses, it was no betrothing; however he might not lye with her the second time, before the marriage was accomplished. And though the betrothing might be any of these three wayes, yet usually it was by a peece of money; and if they would, they might doe it by writing; but betrothing by copulation was forbidden by the wise men of Israel, and who so did it, was chastised with rods; howbeit the betrothing stood in force. These solemnities in betrothing, were performed by the man and woman, under a tent or canopie made for the purpose, called in their language (1) *Chuppa*, a *Tabernacle* or *Tent*; to this the *Psalmist* alludeth. *Psal.* 19. 4. 5. In them hath he set a *Tabernacle* for the *Sunne*, which as a *Bridegroom*, comming out of his chamber, rejoyceth as a strong man to runne a race.

Thirally, the rites and ceremonies of their marriage, were performed in the assembly of ten men at least, with blessings and thanksgiving unto God, whence the house it self was called ^a *Beth hillula*, the house of praise; and their marriage song, (n) *Hillulim* praises. The *Bridegroomes* intimate friends which accompanied him, and sung this *Epithalamium* or marriage song, were termed ^{וְיָלְדוּת הַבְּרִידָה} *children of the bridechamber*, *Mat.* 9. 14. Such I conceive those thirty companions to have beene which *Sampson* associated to himself, *Judge.* 14. 11. The forme of this phrase or blessing, is at large described by *Genebrard*, & the sum thereof is this: The chiefe of these companions taketh a cup, & bleisseth it, say ng, *Blessed art thou, O Lord our God, the King of the world, which createst the fruit of the vine: Afterward the he saith, Blessed be the Lord our God, the King of the world, who hath created man after his own image, according to the*

חופה
Elias Fishis.

בית
ההוללה
הוללים

Laban unto Jacob, concerning Leah: fulfill her week, and we will also give thee this, Gen. 29. 27. in which speech, it is thought that Laban did desire Jacob, not to reject & turn away Leah, but to confirme the present marriage, by fulfilling the usual dayes of her marriage feast. From this custome, together with the practise of Joseph, mourning seven dayes for his father, Gen. 35. 10. arose that usual proverbe among the Jewes, *Septem ad convivium, Septem ad luctum*. The chiefe governor of the feast was called, *Baal mischete*; which name is fitly expressed by being called the ruler of the feast, John. 2. 9. The moderne Jewes in Italy, when they invite any to a marriage feast, use this form of words, *such a one, or such a one intreateth you to credit his daughters marriage, with your presence at the feast, &c.* Then he which is invited replyeth, *Mazal tob*: which some interpret to be the wishing of good luck in general; but I rather think, that therby was wished to the married parties, a speciall blessing in the procreation of children: whence the wedding ring, given unto the Bridewife, had this inscription or posie, *Mazal tob*; and the Hebrews called the Planet Jupiter, *Mazal*, whose influence they thought to be of great efficacy and force for generation; but in truth, *Mazal* signifieth any other Planet or Star in the Heaven, according to that Hebrew Proverbe; *There is no herbe in the earth that hath not a Mazal, or Star in the Firmament answering it, and striking it, saying, Grow.* Now *tob* signifieth good, so that the phrase soundeth as much as, *Be it done in a good houre, or under a good Planet.* At the time of the marriage also, the man gave his wife a dowry bill, which the scrivener wrote, and the Bridegroom paid for; whereby hee endowed his spouse, if she were a Virgin, with 200 deneyrs (that is fifty

בַּעַל
מִשְׁכֵּת
אֲדָמָה

מזל טוב
Stukius de con-
viv. l. 2. c. 3.

u Munster. Gen.
301

* Non est tibi
ulla herba infir-
rius cui non sit
Mazal in firma-
mento & ferit
ipsam Maza,
& dicit ei, Cres-
ce.

fifty shekels) and if she had beene married before, with an hundred deneys (that is twenty five shekles and this was called the *root* or *principall* of the dowry: the dowry might not be lesse, but more, so much as he would, though it were to a talent of gold. There is mention of a *contract* betweene Tobias and Sara, and that was performed, not by a *Scriuener*, but by *Raguel*, the womans father; where we may obserue, that before the writing of this bill there was a giving of the woman unto her husband. The forme of words there used is, Behold, take her after the Law of Moses, *Tobit* 7. 16. A copy of this dowry-bill is taken by *Bertram*, out of the *Babylon Talmud*. The words thereof are thus; (1) *Vpon the sixth day of the weeke, the fourth* Talmud. Bab. vid. Buxtorf. Grammatic. Chald. p. 383. of the moneth *Siwan*, in the yeare five thousand two hundred fifty foure of the creation of the world, according to the computation which we use here at *Massilia*, a City which is situate neere the Sea shore, the Bridegroom *Rabbi Moses*, the sonne of *Rabbi Iehuda*, said unto the Bridewife *Clarona*, the daughter of *Rabbi David*, the sonne of *Rabbi Moses*, a Citizen of *Lisbon*; Be unto me a wife according to the law of *Moses* and *Israel*, and I according to the word of God, will worship, honour, maintaine, and governe thee; according to the manner of the husband among the Jewes, which doe worship, honour, maintaine, and governe their wives faithfully. I also doe bestow upon thee, the dowry of thy virginity, two hundred deneys in silver, which belong unto thee by the law; and moreover, thy food, thy apparell, and sufficient necessaries, as likewise the knowledge of thee, according to the custome of all the earth. Thus *Clarona* the Virgin rested, and became a wife to *Rabbi Moses*, the son of *Iehuda* the Bridgroom.

After the mariage was finished, then the wife might challenge from her husband three things as

Item 1

debt

debt. 1. Food. 2. Apparell. 3. Cohabitation, or the right of the bed; which they note from, *Exod. 21. 10.* where it is said, if he take him another wife, her food, her raiment, and her duty of marriage shall be not diminish. And unto this the *Apostle* alludeth, calling it, *Due benevolence*, *1 Cor. 7. 3.*

The wife whē she was first presented unto her husband, covered her head with a *veile*, in token of *subjection*. *Rebecca* took a *veile*, and covered her selfe, (*Gen. 24. 65.*) & for this cause (namely in *signe of subjection*) ought the woman to have power on her head. *1 Cor. 11. 10.* where by *power* the *Apostle* understandeth a *veile*. Doe any ask the question, why he should denote this *veile* by the name of *power*, especially seeing it was in *token of subjection*? The *Apostle* being an *Hebrew* of the *Hebrewes*, might have respect to the *Hebrew* word (ז) *Radid* signifying a *veil*; which cometh from the root *Radad*, to *bear rule* & *authority*, and so might use the *Greek* word, signified a *power* for the same sense as the *Hebrews* did. And in truth, what is this *subjection* to the Husband but a *kinde of power* and *protection* deriyed unto the *wife*, in comparison of her former state, being a *virgin*? & therefore in cause her husband was jealous of her, among other tokens of *shrow*, she was commanded to stand at her triall with her *head uncovered*, *Numb. 5. 18.* intimating thereby, that if she could not then cleare her self, she was from thence forward deprived of all *power*, which therefore she enjoyed by the meanes of her husband.

After the marriage was finished, sometimes there was permitted a *Bill of divorce*; this the *Hebrews* called *Sepher Kerithuth*, A *bill of cutting off*, because the woman is by this meanes cut off from her husbands family. (d) Ten things were thought requisite as the root

ז רדד Vela-
men mulieris, a
verbo רדד
Subject.
a Εξουία.

ב רדד כלה
Sine Radid.
ut d. Εξουία.
Sic ego interpre-
tor verba. Mai-
mon. in Sota. ca.
3. se 8. 5.
מפר
ב רדד
Grace Εξουία
Maimon. de
divort. c. i. se 8.
1.

and foundation of a divorce. 1. That a man put her not away but of his own will. 2. That he put her away by writing, not by any other thing. 3. That the matter of the writing to divorce her, and put her away out of her possession. 4. That the matter of that divorcement be between him and her. 5. That it be written by her name. 6. That there be no action wanting, after the writing thereof, save the delivery of it unto her. 7. That he give it unto her. 8. That he give it her before witnesses. 9. That he give it her by the law of divorces. 10. That it be the husband or his deputy, that delivereth it unto her. The forme or copy of this Bill of divorcement was, as it followeth;

(e) Upon such a day of the weeke, such and such of the women N. such or such an yeare of the creation of the world

according to the computation which wee use here in this City N. situate neere the river N. that I of the countrey of

N. the sone of rabbi N. of the countrey of N. But now I dwelling in such and such a place, neere such or such a river,

have desired of mine owne free will, without any coaction, and have divorced, dismissed, and cast out thee, thee I say,

thee my wife N. of the countrey of N. the daughter of Rabbi N. dwelling in such or such a countrey, and dwelling now

in such or such a place, situate neere to such or such a river, which hast beene my wife heretofore; but now I doe divorce

thee, dismisst thee, and cast thee out, that thou mayest bee free, and have the rule of thy selfe, to depart and to marry

with any other man, whom thou wilt; and let no man be refused by thee for me, frō this day forward for ever. Thus be

thou lawfull for any man, & this shall bea thee from me, a bill of separation, a bill of divorce, & a letter of dismissal,

According to the Law of Moses

of Moses and Ifrael.

N. the sonne of N. witnesse.
N. the sonne of N. witnesse.

This

*c*Hac forma reperitur apud Mossem Kotsensem. fol. 133. Aliud exemplar ibidem habetur. It in Moses Egyptio part. 2. fol. 59. unde desumpta est hac restitutio subscriptio quam apposuimus.

f Solomon Bar-
chi. Hof. c. 1. 10.
g Maimon. de
divorc. cap. 11.
se 3. 18.

This bill was written by a ^f Scrivener, or publique Notary. And ^g furthermore, a woman being divorced or otherwise a widow, it was not lawfull for her to marry againe, till she had taried ninety dayes, besides the day of her divorce, or of her husbands death, and her last sponsals: to the end that he might be knowne whether she were with childe or no, and that there might be proafe, whether it were the seed of the first husband or the second.

It was a common custome among the Romans, about the time of our Saviours birth, even for the women to divorce their husbands, and to marry againe at their pleasure. Of this, Heathen Authors speak:

— *Sic sunt esse mariti.*

Quinque per autumnos.

Juvenal. Satyr. 6. verse. 230.

Et nabet decimo jam Thelesina viro.

Martial. lib. 8.

h Senec. 3. de
Benef. 16.
i Plutarch. in
Alcibiade.

^h *Non consulam sed maritorum numero annos suos computant, &c.* The bill tender'd by the woman, was termed ⁱ *Yehusla* ~~and~~ ^{Letters of forsaking, not letters of cutting off, &c.} putting away. This same practise was in use also among the Hebrewes. Hence is that saying of our Saviour: if a woman shall put away her husband, and be married to another, &c. Mark. 10. 12. Now although, at that time humane lawes forbade no mariages renewed with others upon such divorces, yet Gods law condemned both such divorcees, and such mariages, and before God, persons marrying after such divorcements, were reputed *digamites*, that is, to have two husbands or two wives. For this reason, a Minister above others is commanded to be ^{and} *single*. The husband of one wife, 1 Tim. 3. 2. And the woman, she is commanded to be ^{and} *single*. The wife of one husband, 1 Tim. 5. 9. In which text, second mariages

in

(in case of the husbands or wives death) are no more forbidden, than the Poet forbad them in the like Phrase:

Unico gaudens mulier marito.

Horat. carmin. 3. 14.

Note in the last place, that among the Jewes the Bride woman also brought a dowry to her husband; it was sometimes *more*, sometimes *lesse*; it was called by the ^k *Rabbins* נדוניא *Nedunia*. *Raguel* gave with his daughter *Sara* *half his goods, servants and cattell, and money*, *Tob. 10. 10.*

*k Elias Tabbir.
II. Solom. Iarchi.
Gen. 31. 15.*

CHAP. V.

Of their burials.

AT the time of a mans death, before his *buriall* many ceremonies were observed. *First*, the next of the kin closed the eyes of the deceased body. *Joseph shall put his hands upon thy eyes*, *Genes. 46. 4.* This was likewise practised both by the *Romans* and the *Grecians*.

Ille meos oculos comprimat, ille tuos. Ouid.

ὁντι καὶ δακτύλῳ δακτύλῳ. Homer. Illiad. 11.

Secondly, they washed the body being dead. *Tabitha* died, and when they had washed her, they layed her up in an upper chamber, *Acts 9. 37.* The Baptization or washing at such a time was threefold. The first was *Baptismus* *et nuptiarum*, *Eccles. 34. 26.* A washing from the pollution contracted by the touch of the dead car kasse; so that if haply any ignorantly unawares became thus unclean, then was he by a kinde of washing to be made cleane againe. The second was *Baptismus* *et nuptiarum*, A Baptization or washing of the dead corps it selfe; thus *Tabitha* was washed:

washed: neither in the word *Banngu*, unusually applyed to common washings, as *Mark* 7. 4. we read of the washing of cups, pots, vessels, tables; the Greek is *Banngu*. The first of these washings was proper to the Jewes: this second, in use with Jewes ^a Christians, and ^b Heathens: the third (which was *Banngu* *sanctus* & *regius*, *A* Baptization for the dead, *1 Cor.* 15. 9. proper to some amisse lead christians. It may be demanded, what manner of Baptisme this was? With submission of my judgement, I understand this place with *S. Ambrose* of a Sacramentall washing, applyed unto some living man in the name and behalfe of his friend, dying without Baptisme, out of a superstitious conceit, that the Sacrament thus conferred to one alive, in the name of the deceased, might be available for the other dying unbaptized. As if the apostle did wound those superstitious *Corinthians* with their owne quils, and prove the resurrection of the dead from their own erroneous practise, telling them in effect, that their superstitious custome of baptizing the living for the dead, were vaine and bootlesse, if there were no resurrection. And therefore the Apostle useth an emphaticall distinction of the persons, in the next immeditate verse, saying, Why are we also in jeopardy every houre, he inferreth the resurrection by force of a double argument; the first, drawne from their superstitious baptismation for the dead: the second, from the houely jeopardy & perill wherein we, that is, himselfe and other Christians are. So that as that Father noteth, the apostle doth not hereby approve their doing, but evinceth their hope of the resurrection from their own practice, though erroneous. that there was (d) *Vicarium tale baptisma* (as *Tertulian* calleth it) in use among the *Marcionites*, is evident,

^a *Tertullian. Apolog. cap. 37. It. Enseb. hist. lib.*

^b *c. 17.*

^c *Corpusque lavent frigidius unguent. Virg. lib. 6. Encl.*

^d *Ambros. 1. Cor. 16. 19.*

^e *Tertul. c. resur. carnis.*

dent, yea and among the ^c *Cerinthians* also: the manner thereof is thus described; ^(f) *When my Gate-churmenist died, some living person placed under the bed of the deceased, they came unto the diseased party, and asked him whether he would be baptized? then he replying nothing, the party under the bed answered for him, saying, that he would be baptized: and thus they baptized him for the dead, as if they acted a play upon the stage.* ^{1 Cor. 15.}

The third ceremony used by the Jewes towards the dead party, was the *embalming* of the corps, which for the maine thereof, it is probable they learned from the *Egyptians*, for we finde *Joseph* to be the first that practised it, *Gen. 50. 2.* The *Egyptian* manner of embalming was thus: ^(g) *They tooke out the bowels of the dead they cleansed them and washed them with the wine of Dates, and after that againe with Odours: then filled they the bowels with pure Myrrh beaten, and Cassia and other Odours (except frankincense) and sewed them up. After this they seasoned the corps bidden in nitre, seventy dayes, not longer: after seventy dayes they washed the corps and wrapped it in fine linnen cloth gummed, which gum the Egyptians often used in stead of glue. The Greekes termed it *neoxuon*. And the use thereof was for the preservation of the body, that it might not putrifie, and therefore when the funerals obsequies were not long delayed, they used another kinde of embalming, namely, an externall and outward application of Spices and Odours, without the unboweling of the corps. This the Greekes termed *h* *irranizon*.* ^h *This was used toward our Saviour Christ John 19. 40.*

Sometimes they did use to *burne* the corps, preserving only the bones in some urne or pither, *Amos 6. 10.* But commonly they interred the whole body, and buried it in the earth. The ancient Jewes if they

ראמיה

על שש

Talmud Seder

Nex. in Bavab.

Mra cap. 7.

קבר

מקדה

כוכים

לל

זכרון

לכבוד

Memoria
fis in benedi-
Stone.

נשמתו

חיה

בנ

סל

Scheider in

נד

received not from their Ancestors, then would they purchase a *buriall place* themselves, for the buriall of them and their family. The forme of that place was thus; It was a *vault* hewed out in a *rocke*, ⁱ six cubits long, and foure broad, in which eight other cels or lesser holes (or as some say thirteene) were made, as so many distinct receptacles, or *tombs* for the dead bodies to be laid in: as often as they buried any, they were wont to roll a great stone to the mouth of the cave. The cave or vault it selfe they termed from the act of buriall, ⁺ *Keber*, which signifieth a place of buriall; or from its forme, ¹ *Magnara*, a den or cave. These severall cels or receptacles in which the body was laid, they called ^m *cucim*, graves, tombes; and the stone they named ⁿ *Golel*, A rolling stone. This giveth great light to that in the Gospell, *Joseph tooke the body of Christ, and wrapped it in a cleane linnen cloth, and put it in his new tombe, which he had hewne out in a rock, and rolled a great stone to the doore of the Sepulchre, Matth. 27. 59, 60.* These caves or vaults the wealthier sort would paint, garnish, and beautifie at the mouth or entrance of them: hence commeth that phrase, *Sepulchra dealbata*, painted tombes. As often as they had occasion to mention or speake of any friend deceased, they used that in the Proverbs, *The memory of the just is blessed, Prov. 10. 7.* Hence the Rabbies, in their quotations of any worthy Author deceased, usually subjoyne this honourable commemoration, *Benedicte memoria*, N. Such or such a one of blessed memorie.

But their usuall Epitaph or inscription upon their sepulchres, was, ^p *Let this soul be bound up in the Garden of Eden, Or in the bunale of the living, Amen, Amen, Amen, Selati.*

The

The latter *Jewes* have beene strangely conceited concerning the place of burials, and are perswaded, that if an *Israelite* be buried in any strange countrey out of the promised land, he shall not be partaker so much as of resurrection, except the Lord vouchsafe to make him *hollow passages* under the earth, thorow which his body by a continuall volutation and rolling, may be brought into the land of *Canaan*. The ground hereof is taken from the charge of *Jacob* unto his son *Joseph*, that he should not bury him in the land of *Egypt*, but in *Canaan*. (9) For which charge they assigne three reasons. First, because he fore-saw by the spirit of Prophecy, that the dust of that land should afterward be turned into Lice. Secondly, because those who dyed out of the holy land, should not rise againe without a painfull rolling and tumbling of their bodies, thorow these hollow passages. Thirdly, that the *Egyptians* might not idolatrouly worship him.

They made a feast at their burials, which is stiled *The bread of men*, *Ezek.* 24. 17. And a *cup of consolation*, *Jer.* 26. 7. because it was administred to comfort those that were sad of heart. It much resembled the *Roman Silicernium*.

From those two places last quoted, we may observe, that at the buriall of their friends, they used these ceremonies which follow, some to *testifie*, some to *augment* their griefe. 1. *Cutting themselves*, that is, wounding or cutting any part of their body, with any kinde of instrument. This practice was learned from the *Heathens*, who were wont not only to scratch their face, but to punch and prick certaine parts of their body with a needle, & then cover it over with ink, which they used as a special ceremony in their

q Solom. Ierahi. Gen. 47. 29.

Gen. 32. quasdam corporis partes acu vulnerabant, vel alias incidebant, ut amicum quo superponebant, quod in cultum demonum suorum fiebat, precipitur ergo ne ulla passio sicut gentes ferirent, carnes suas: quemadmodum sacerdotes Cybeler & dia Sororum, ut refert Lucius P. Fag. Dent. 14. 1. Vn quibus ora foris fœdant, pectora pugnâ. Virg. lib. 4. Æneid.

superstitious worship, & therefore it is forbid, *Deut.* 14. 1. *Secondly* making themselves bald, which was done divers manner of wayes; either by *shaving their haire*; or *plucking it off* with their hands, or by *impoisoned plasters* to make it fall off. Other nations were wont to shave off the haire of their head, and to offer it in the behalfe of the dead: they did sometimes shave their cheekes, sometimes their eye-lids: and this also being an *Heatbenish* custome, was likewise forbidden in *Israel*, *Deut.* 14. 1. *Thirdly*, going bare-headed, that they might cast dust or ashes upon their heads, signifying thereby, that they were unworthy the ground on which they went. *Fourthly*, going bare-footed, for their greater humiliation. *Fifthly*, the covering of their lips, for that was a speciall signe of sorrow and shame. *The seers shall be ashamed*, &c. they shall all cover their lips, for they have no answer of *God*, *Mich.* 3. 7. If it be demanded how they covered their lips? It is thought they did it (1) by casting the ikert of their cloake, or garment over them. *Sixtly*, "renting their cloathes. *Seventhly*, putting sackcloth about their loynes, *Genes.* 37. 34. These were generall tokens of griefe, used upon all extraordinary occasions of sorrow. Two other there were, more proper to burials, to augment their griefe. *First*, *minstrels*, who with their sad tunes inclined the affections of the people to mourning. * Of these there were two sorts: Some playing on pipes, other sounding trumpets. At the funerall of Noblemen, or old men, they used a trumpet: at the funerall of the common people, or children they used a pipe: in this respect it is said; *That Iesus when he raised Iairus his daughter, cast out the minstrels*, *Mat.* 9. 22. *Secondly*, women hired to sing at burials for the same purpose, and likewise by outward

(Sellis fratri
Imposuere capil-
los. Ouid. met. 3.

1. D. Kimchi. &
Aben Ezra. P.
Fag. Lc. 14. 45.
2. Scillaque Po-
lixena palla. Tu-
yenal. Satyr. 10.
3. Majoris ata-
tis funera ad
vuba proferre so-
lebant: minoris
vero atati ad
tibus. Servius
Aeneid. lib. 5.
4. Tibia cui te-
neras suetum de-
ducere manes.
Leg. Phrygum
Casta. Statius,
Theb. lib. 6. ver.
121.

scoutibaru

2 11

ward

* ward significations of sorrow, to move the company, and more strongly to affect them, call for the mourning women, &c. and send for skilfull women, Ier. 9. 17. These the Romans called, *Præfectæ*, quasi in *hospitum præfectas*, Chiefes or skilfull mourners.

CHAP. II. Of their Oathes.

THe manner of swearing, was sometimes by lifting up their hands towards heaven; Abraham said to the King of Sodom; *I have lifted up my hand unto the Lord*; that is, I have sworne, that I will not take from a threed even to a shoole latchet, Gen. 14. 22. Unto which custome the Psalmist seemeth to allude, Psal. 106. 26. *He lifted up his hand*, that is, he swore. Sometimes he that tooke the oath, did put his hand under the others thigh, which administred the oath. Wee reade this maner of administration to have beene used by Abraham, Gen. 24. 2. and Jacob, Gen. 47. 29. Which ceremony * some interpret to hear a token of subjection: (b) others as a mystery of circumcision, the signe whereof they bore about that place of their body: others more probably think it to be a mysterious signification of Christ the promised seed, who was to come out of Abrahams loynes, or thigh, as the like phrase is used, Gen. 46. 26: the soules that came out of Jacobs thigh. Sometimes also the maner of deposing, was to stand before the Altar, 1 Kings 8. 31. Which was also the custome of the Athenians, the Carthaginians, and the Romans.

The object of a lawfull oath, was, and is, only the Lord: whence he that tooke the oath, was said to confesse.

confesse unto God. Compare *Esa* 45. 23. with *Rom.* 14. 11. And the ancient forme of imposing an oath was this, Give glory to God, *Ios.* 7. 19. *John* 9. 24. Now God was glorified by an oath, because thereby there was a solempne confession and acknowledgement of Gods omnipresence, that he is present in every place, of his omniscience, that he knoweth all secrets of his truth, that he is a maintainer of truth, and an avenger of falsehood: of his justice, that he is willing, and his omnipotency, that he is able to punish those, that by swearing shall dishonour him. And as the object of a Lawfull oath was only God; So it implyeth that it was not rashly or unadvisedly to be undertaken, but by a kind of necessity imposed, for the Hebrew word *שבע* is a passive, and signifieth to be sworne, rather than to sweare.

g Allium, por-
rum & cepas in-
ter deos iure-ju-
rando habuerunt
Egyptii, Plin.
lib. 19. c. 6. Item
Iuvenal. Sat. 15
h Es est & si ti-
mor a l l a n t &
t n a l l i d u o s
t r a c t u k o i c a d u
n a t u e d u m t.

Inter qua sacra-
menta cum qui-
busdā aliis, et i-
am iusjurandum
quod Corban ap-
pellatur, enume-
rat Ioseph. con-
tra Apion. lib. 2.
p. 147.

1 Talmud. Hiero.
folymit. tract. de
votis, cap. 10.
k O t i a p m s u n t
t u s l i n e m a
m i s t e r a d i t
a l a d m a j u r e
jurando se ob-
stringunt, huic
vel illi homini
nihil se commo-
di praestituros. Phi-
lo Iud. de specia-
libus legib. p.
595.

In corrupter times they were wont to swear by the creatures, but the Jewes chiefly by Hierusalem, by the Temple, by the gold of the Temple, by the Altar, and the gift on the Altar. This gift in Hebrew was termed *Corban*, and it was one of those oathes, which in our Saviour Christs time the Scribes and Pharisees accounted principally obligatory. If any swore by the Altar it was nothing: but if any swore by the oblation of the Altar, he was bound to performe it, *Matth.* 23. 18. yea, although Gods law enjoyned honour, and reliefe towards parents, yet if they had bound themselves by this oath *Corban*, that they would not helpe or relieve their parents, they taught they were discharged. Whence saith their Talmud, Every one ought to honour his father and mother, except he hath vowed the contrary. And it is evident, that the Jewes did often by solempne vowes and oathes bind themselves, that they would never do good to such, or such a man. We must furthermore

furthermore know, that usually to thir oathes there was an execration, or conditional curse annexed, which sometimes was expressed, as, *if I doe not doe thus and thus, then the Lord doe so to me, and more also*, I Sam. 14.44. Also I Kings 20 10. Sometimes it is understood, as, *I have sworne, if I take from a threed to a shoole-latchet*, Gen. 14. 22. then let the Lord doe so to me, and more also; this, or the like is understood, and maketh the former part of the oath to sound negatively; as if Abraham had said, *I have sworne, I wil not take from a threed to a shoole-latchet*. In like manner Psal. 95. *I have sworne if they shall enter into my rest: that is, They shall not enter into my rest*, Heb. 3.18. This helpeth the expolition of that difficult place, Mat. 15. 5. which we read, *I By the gift that is offered by me thou maist have profit: but if we conceive it thus, according to the forme of the oath Corban; By Corban if thou receive any profit by me: and understand the execration implied, Then let God doe thus, and much more to me, the sence will be thus; By Corban thou shalt receive no profit by me.* This expolition is as agreeable to the scope of the place, as it is to their form of swearing and plainly sheweth how the Pharisees, by their traditions, transgressed the commandement of God. For God commanded, saying, *Honour thy father and thy mother*. But the scribes and Pharisees said: *Whosoever should say to father or mother, seeking releefe, By Corban thou shalt receive no profit from me, he was discharged.*

אֲנִי, אֲבִי
יְהוָה אֱלֹהֵינוּ
Per Corban
si quicquam tibi
prodero: inter-
pretor d' iud
Si quicquam:
quemadmodum
Si quis-
quid, Mat. 10. 14
Et Mat. 23. 18.
Et execratione
sub auditu Jesus
emittat. Per
Corban nihil tibi
prodero. Cate-
rum, si quis iu-
geat, quod in
fonte sit xop. Bz
non per Corban,
vel eo xop. Bz
sciendum quod
simili in clavis
injurandi for-
mulus non est in-
usitata. binc
הוּא נִימֵן
וְהוּא נִימֵן
per
domicilium
hoc. Vid. Drasi-
um de tribus se-
ctis. l. 2. cap. 17.

CHAP. VII.

Of their writing, their Masorites, and
their worke.

WRiting, in no Nation came to its perfection on a sudden, but by degrees: The opinions of the ancient, concerning the authors and inventors of letters, are different. Some say (a) *Cadmus* brought the use of letters, into Greece: others say, *Palamedes*: (c) some say, *Rhadamanthus* brought them into *Assyria*: *Memnon* into *Egypt*: *Hercules* into *Phrygia*: and *Carmenta* into *Latium*. Likewise some say the *Phenicians* had first the knowledge and use of letters.

*Phenices primi (fama si credimus) ausi
Mansuram rudibus vocem signare figuris,
Lucan.*

dDiodor. Sicul.

l. 4.

ePlin. l. 7. c. 36.

fEuseb. prepar.

Evang. lib. 18.

Others say the (d) *Ethiopians*: (e) others the *Assyrians*. But upon better grounds it is thought, that (f) *Moses* first taught the use of Letters to the *Jewes*, and that the *Phenicians* learned them from the *Jewes*, and the *Grecians* from the *Phenicians*.

hDigen. Laert.

in vita Cleanthis

In like manner, the matter upon which men wrote, in ruder times was different. Some wrote on *rindes of trees*, whence *Liber*, signifying originally a *rinde of a tree*, is now used for a *book*: some wrote on *tile-stones* with a *bone* in stead of a *pen*; some on *Tables*; this last was chiefly in use among the *Jewes*, the *Decalogue* was written in two *tables of stone*. Again, write these things upon a *table* *Esay* 30. 8. *ἐν πίνακι*, saith the *Septuagint*, as if the writing tables at that time were made of *box trees*. They used not then
pens

pens or quills, but a certaine instrument or punch, made of iron or Steele, called *stylus*, it was sharpe at one end, for the more convenient indenting or carving of the characters; and broad at the other, for the scraping or blotting out what had beene written; whence sprang that proverbiall speech: *(h) Invertere stylum*, to unsay what he hath said, or to blot out what he hath written: *Scribe stilo hominis*: write with the pen of man, *Esay. 8. 1.* Afterward before they came to binde up bookes in manner as now we have them, they wrote in a roll of paper or parchment, which sometimes was ten cubits broad, & twenty long, *Zach. 5. 2.* This they called מגילה *Megilla* in Hebrew, from *Galal*, to roll, *Volumen* in Latine; in English a volume, from *volvo*, to roole. In the volume of the book it is written, *Psal. 10. 7.* And Christ closing the Book, gave it to the Minister. *Luke 4. 20.* the word is *ὑψίστα*, *complicans* folding, or rolling it up; and verse 17. *ἀνασίστα*, *explicans*, unfolding, or opening it. *(i)* These volumes were written not with one entire continued writing, but the writing was distinguished into many spaces, columns, or platformes, like unto so many *Aræ*: these platformes, filled with writing, were in stead of so many pages in a book: and thus we are to understand that, *Ier. 36. 23.* When *Jehudi* had read three or four leaves, he cut it with a penknife, &c. These leaves were nothing else but spaces and platformes in the roll. After this manner the Jewes reserve the Law written in such rolles and with such spaces in their *Synagogues* at this day.

It is much controverted, whether the Jewes did from the begining write with vowels and accents, or whether they were added by the *Masorites*; for the understanding of which, it will be needfull. First, to

enquire who the *Masorites* were; *secondly*, what their worke was; and then to deliver in a proposition what may be probably thought in this point.

First, concerning the *Masorites*, we are to know that מִסָּר *Masar* signifieth *tradere*, to deliver, and *Masora* a tradition, delivered from hand to hand, to posterity without writing, as the *Pythagoreans* and *Druides* were wont to doe; but by the figure *Synecdoche*, it signifieth those *criticall notes* or *Scholion*, written in the margine of the Bible, and those that were the authors of those *criticall observations* were termed *Masorite*, *Masorites*. Concerning these authors who

k *Aben Esra. vi.*
Buxtorf commen.
Masor. c. 3.

1 *Elias Levita in*
præfat. tertia. l.
Masoreth ham-
masoreth.
m *Buxtorf. in*
comment. Masor.
c. 7.

n *Buxtorf. in*
comment. Masor.
c. 8.

o *R. Asarias. R.*
Gedalia. Bux-
torf. in comment.
Masor. c. 11.

they were, there are two opinions. Some^k think that they were certaine learned *Jewes* living in the citie *Tiberias*, they termed the *Sapientes Tiberiadis*, *The wise men of Tiberias*. These *wise men* are thought to have added these *marginall notes* unto the *Hebrew Bibles*, some time after the finishing of the *Babylon Talmud*, which was about the yeare of our Lord, 506. This opinion is unlikely for these two reasons. 1. (m) Because we cannot finde in histories, the continuance of any College or Schoole in *Tiberias* so long, but rather that *degrees in learning* ceased there within four hundred yeares after our *Saviour his birth*. 2. (n) In both *Talmuds* mention is made of the *Masora*, and the things contained therein. Others therefore more probably say, ° that the *Masorites* were the *Ecclesiasticall Senate* or *Councell* held by *Efra*, *Haggi Zachary*, *Malachi*, and divers others assembled for the reformation of the Church, after their returne from *Babylon*; they are called *Viri Synagoge magna*. This *Councell* continued at least forty yeares; for *Simeon the just*, who went out in his *Priestly robes*, to meet and pacifie *Alexander the great*, comming in hostile man-

ner

ner against *Jerusalem*, ^p was the last of that *Councell*, ^p *Pirke Aboth*
 and that was above three hundred yeares before the ^{G.I.}
 birth of our *Saviour*, *Efra* was the *President* or chiefe
 of this *Councell*, he was of such repute among the
Jewes, that they paralleld him with *Moses*, saying,
^q *Dignus erat Efra, quod data fuisset lex per manus ejus*
Israelis, si non precessisset eum Moses. ^{q Talmud. San-}
^{hedrim. c. 2. f.}

^{21.} In the second place, we are to consider the worke,
 what the men of this great *Synagogue*, being the true
Masorites did; their worke may be reduced to these
 particulars. 1 When this great *Councell* was assem-
 bled, they among whom *Efra* was chiefe (who was
 assisted with the inspiration of *Gods Spirit*) (r) deter-
 mined what *bookes* were *Canonicall*, what *spurious* and
Apocryphall. Secondly, ^r the *authentique* and *Canonically* ^{r Buxtorf. in}
bookes were purged by them, of all errors crept into ^{comment. Masor.}
 the text in time of their *Captivity*. Thirdly, they ^{c. 11.}
 digested the *old Testament* into twenty two *bookes*, ac-
 cording to the number of the *Hebrew letters*. Fourthly, ^{t Tertullian. l. de}
 they distinguishd it into great *sections* and *verses*: for ^{habitu muliebr.}
 though the Law was not so confusedly written, ^{Chrysost. hom. 8.}
 without any space or note of distinction betweene ^{ad Hebraeos. Ire-}
 word & word, that it seemed all one continued verse, ^{naus ad ver be-}
 or as the *Kabbalists* speake, *תבא אחת* *Theba achath*, ^{ref. lib. 3. c. 25.}
one word, untill the time of the *Masorites*; yet it was ^{August. de mi-}
 not so distinguishd into *sections* and *verses*, as now ^{rab. sacra script.}
 we have it. Fifthly, they added their censures and ^{l. 2. circa finem.}
criticall observations, concerning the irregularity of ^{e Gnebrard. l. 2.}
 many words, in respect of the *vowels* and *accents*. ^{Chronolog.}
 Sixthly, they numbered the *verses*, *words*, and *letters*
 of every book, to prevent all possibility of corrupt-
 ing the Text in future times, for now they say the
 gift of prophecie should cease. Lastly, they noted the
different writing, and *different reading*: for the under-

in Sunt esse vo-
ces, qua scripta
sunt in textu, sed
non leguntur,
quas adducit
Masora, Ruth 3.
12

Contra hos di-
sputat Elias Le-
vita in prafat.
3. l. Masoreth.
hammasoreth.

standing of which we must know, that in the Hebrew text, many words are written with *more*, many with *fewer letters*, thē they are pronounced; many words *written* in the text, which are not *pronounced*, &c. In the *margin* the difference is expressed, whence the difference in the text they term כיתוב *Cethib*, *Scriptionem*; the writing; the difference in the *margin* they terme קרי *Keri*, *Lectionem*, the reading: because they do *read* according to that in the *margin*. This difference is thought by some to be a correction of the Bible, according to severall copies after their returne from *Babylon*, but that it is of *divine authority*, containing many mysteries knowne to *Moses*, and the *Prophets* successively (though many of them unknowne to our age) and that it was not any correction, but the difference it selfe primarily and purposely was intended by the *Prophets*, and holy penmen of the Scripture, evidently appeareth by the diversity of readings in those books, which were written by *Haggai*, *Zachary*, *Malachi*, *Daniel*, and *Efra*, they being the *Authors* of their own books, needed no correction at that time themselves being present, yet in them this different reading is used.

In the *third* place, the proposition followeth, namely, Seeing that the *Masorites* passed their censure on many words for their irregularity in their vowels and accents; therefore, the vowels originally were not from the *Masorites*, but of the same antiquity with their words; and in truth, otherwise they had beene a body or carcasse without a soul.

CHAP. VIII.

*Israels pitching of their tents, or of
their camps.*

WHiles the *Israelites* wandred thorow the *Wildernesse*, their *Church* was a *Tabernacle*, and their *habitations* *Tents*, so that their whole *Camp* might be termed a *moveable Citie*. It was divided into three parts. In the centre or middle of all was the *Tabernacle* it selfe, with its *courts*, this they termed the *Camp of the divine Majestie*. Next round about, pitcht the *Priests* and *Levites*, to whom the charge of the *tabernacle* belonged, (and therefore the neereſt adjoyning place of habitation, might be the convenientest for them) that was called the *Camp of Levi*. In the utter parts round about *Levi*, the *twelve tribes* pitcht their tents, this they termed the *Camp of Israel*. The first *Camp* resembled a great *Cathedrall Church* with its *Church-yard*. The second, a privileged place about the *Church*, as it were for *Colleges* for the habitation of the *Clergie*. The third the body of a *Citie*, wherein the *townsmen* or *laity* dwelt. The forme of the whole, is probably thought to be *four square*, (a) some say *twelve miles long*, and *twelve miles broad*.

a *Yield. Num.*
2.3.

In the Easterne part pitched these three tribes, *Judah*, *Issachar*, and *Zabulon*. On the South side, *Reuben*, *Simeon* and *Gad*. On the West, *Ephraim*, *Manasses*, and *Benjamin*. On the North, *Dan*, *Asher*, and *Naphtali*: and these made up the *outward Campe*, termed the *Campe of Israel*. Betweene each Tribe, in every one of those four quarters, there were distant spaces like

this proportion will not hold in all, seeing Levi (who is not here among the other Tribes) was in the brest-plate one of the twelve; & Joseph there graved on the Berill, hath here two Tribes, Ephraim and Manasses, unto whom two colours cannot be allowed from the brestplate.

Each banner had his severall motto or inscription.

In the first standard was written, from Num. 10.25.

Rise up Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee. (b) It is moreover

taught by the Hebrewes that each standard had a distinct signe engraved in it. Rubens standard had the image of a man: Judabs the Image of a Lion: Ephraims the image of an Oxe: and Dans the image of an Eagle.

These same four creatures are used by Ezekiel 1.10. to describe the nature of Angels. Every Cherubim is said to have four faces; the face of a man, to shew his understanding; of a Lion to shew his power, of an Oxe, to shew his ministratory office; of an Eagle, to shew his swiftnesse in the execution of Gods will. The same description of Angels you may finde, Rev. 4.5.

By the same four, in the opinion of many of the Fathers are shadowed forth the four Evangelists. The man shadowed S. Matthew, because he beginneth his Gospel, with the generation of Christ, according to his humanity: The Lion S. Marke, because he beginneth his Gospel, from that voice of the Lion roaring in the wilderness, *Vox clamantis in deserto*: The Oxe S. Luke, because he beginneth with Zacharias the Priest: and the Eagle S. John, who soaring aloft beginneth with the Divinity of Christ.

Thus have we scene how they pitch their camps, their marching followeth: & here we are to consider, First, their marching in their journeys thorow the wilderness. Secondly, their marching in their battels.

h Dicunt in vexillo Reuben fuisse imaginem hominis: in vexillo Iehudah imaginem leonis: in vexillo Ephraim imaginem bovis: in vexillo Dan imaginem aquila P. Fag. Num. 2. Aben. Esra ibid.

i Angeli ex hoc versu de finiri possunt. Sunt enim spiritus intelligentes ut homo. potentes ut Leo, ministratores ut Bos, celeres ut aquila. Tremel. in Ezek. 1.

k Hieronym. ad initium sui commentarii in Mat. It. Gregori. homil. 4. in Ezek. ab Hieronimo. diffinitis D. Augustinus in Matthaeo. s. y. Marco. nam in Leone Matthaeus, Marcum in homine putat adumbrare. Augustin. de consensu Evangelist. l. 1. c. 6.

Concerning

Concerning their *marching in their journeyes*, they either *moved forward* or *abode still*, according to the moving or standing of the cloud, which conducted them: the manner thereof is described, *Numb. 10* and summarily we may view it thus: when *God* took up the cloud, *Moses* prayed, & the *Priests* with trumpets blew an alarme, then *Judah* the first standard rose up, with *Issachar* and *Zabulon*, and they *marched formost*; then followed the *Gershonites* and *Merarites*, bearing the boords and coverings of the *Tabernacle* in wagons; the trumpets sounded the second alarme, then *Reuben*, *Simeon*, and *Gad* rose up and followed the *Tabernacle*, and after them went the *Kohathites*, in the midst of the twelve Tribes, bearing on their shoulders, the *Arke*, *Candlesticke*, *Table*, *Altar*, and other holy things. At the third alarme, rose up the standard of *Ephraim*, *Manasses*, and *Benjamin*, and these followed the *Sanctuary*, unto this *David* hath reference, when he prayeth, *Psal. 80. 2.* Before *Ephraim*, *Benjamin*, and *Manasses*, stirre up thy strength, and come and save us. At the fourth alarme, arose the standard of *Dan*, *Asher* and *Naphtali*; and to these was committed the care of gathering together the lame, feeble and sick, and to look that nothing was left behinde: whence they are called the gathering host, *Josh. 6. 9.* unto this *David* alludeth; When my Father and my Mother forsake me, the Lord will gather me, *Psal. 27. 10.*

Concerning their *marching in warre*. First, the *Priests* sounded the alarme with trumpets, *Numb. 10. 9.* this they termed 1 *Therugnab*. Secondly, one *Priest* was selected out of the rest, to stirre up the hearts of the people, and by a kinde of hortatory Oration, to encourage them to the warre, *Deut. 20. 2.* him they called

חרועה

Clangor, Vociferatio. Hebraei

duplicem clangorem esse statuunt

alterumque vocari

חרועה

alterum

חרועה

quorum ille a-

quabilis est vox,

hic citius concisusque fragor:

ille ad convocandos cœtus,

hic ad accendendos militum animos facit.

called *Vntum belli*, The anointed of the battell. Thirdly, they marched on by five & five in battell array, *Exod. 13. 18.* so the^m originall signifieth in that place. סמ"ח

In the last place we are to consider how they were to deal in besieging a Towne, for the conceiving whereof, note these two propositions.

1. They were to offer peace unto all forreiners, and *Canaanites*, *Deut. 20. 10.* And this is cleerly signified *Josh. 11. 19.* There was not a City that made peace with the children of *Israel*, save the *Hivites*, the inhabitants of *Gibeon*, all other they took in battell. For it was of the Lord to harden their hearts. Yet here *Moab* and *Ammon* are excepted, *Israel* must not seek their peace, *Deut. 23. 6.*

2. They were to make covenant with none of the seven Nations, *Deut. 7. 2.* *Exod. 23. 32. & 34. 14.* With forreiners they might, *Josh. 2. 7.* peradventure you dwell among us, and how shall we make a covenant with you? Not, how shall we make peace with you?

Some may question, what the difference was betweene making peace, and making a covenant? I answer, twofold. 1 The making of peace was a naked stipulation, or promise mutually made for the laying aside of all hostile affections towards each other, whereby life on both sides might be secured: Making a Covenant, was a solemn binding of each other to performance of this mutuall promise, by outward ceremonies of cutting a beast in twaine, and passing betweene the parts thereof, *Ier. 34. 18.* as if they would say; Thus let it be done to him, and thus let his body be cut in two, who shall break this covenant. Secondly, peace was not concluded by the *Israelites*, but only upon these termes, that the people should become tributary unto them, *Deut. 20. 11.* The making of a cove-

n Hac est causa cur Hebraei Fœdus facere, dicant נדחתיהו (i.) Dividere, aut dissecare fœdus: quemadmodum apud Latinos, ducitur percutere fœdus, qua locutio fluxit ab antiquo fœderis faciendi more. Sacerdos enim fœderabat porcum scilicet, dicens. Sic à Iove feriatur is, qui fructum hoc fœderis fœdus, ut ego huc porcum ferio. Livius. Decad. 1. lib. 1. p. 17.

nant was upon equall termes, without any condition either of tribute or service, as is gatherable from the *covenant* made by *Ioshua* with the *Gibeonites*, where there is no mention of any condition at all *Iosh. 9.*

This difference seemeth to me warrantable, and served to reconcile many places of Scripture, as where *God* saith; *offer peace to all, and make a covenant with none.* Secondly, it sheweth the fraud of the *Gibeonites* to be greater then is commonly conceived, for they sought not *peace simply, but a covenant.* *Make a league with us, Iosh. 9. 6.* Thirdly, it salveth that common objection, made in defence of *unadvised oaths*, to prove them obligatory, though *unlawfull.* The argument is framed thus: *The covenant which Ioshua made with the Gibeonites unadvisedly was unlawfull: but that was observed by him, and the breach thereof, when Saul slew the Gibeonites, punished by God, 2 Sam. 21. 1. Therefore, &c. I say it salverh that objection, because if we diligently observe Iosuahs practise, we shall finde unadvised oaths to be so farre, and only so farre binding, as they agree with Gods word. Gods word required the Gibeonites should have their lives secured, because they accepted peace; thus farre therefore the covenant was still of force: Gods word required, that the Canaanites after the acceptation of peace should become tributary, here the covenant was not of force, and therefore Iosuah made them hewers of wood, and drawers of water, which is kinde of a tribute in the language of the Scripture, a tribute of the body though not of the purse, in which sence the Egyptians task-masters, are in the originall called tribute masters, Exod. 1. 11.*

CHAP. IX

Their Measures.

Masures in use among the Hebrewes, and so among all other Nations, they are of *two* sorts: some *Mensura applicationis*, measures of application, as a span, a cubit, a yard, and the like. Secondly, *Mensura capacitatis*, Measures of capacity, as pints, quarts, pecks, bushels, &c. Measures of application, mentioned in scripture, are these that follow; in which there might be no deceit, the ground of these measures was the breadth of so many, or so many barley cornes middle sized laid by one another *γάρυς Etsbang*, *Digitus*, a finger, an inch. (a) It containeth the breadth of six barley cornes joyned together where they are thickest: though in round reckoning it goeth for an inch, yet in accurat speaking * *four fingers make three inches*. Of this there is mention, *Ier. 52. 21.* *Palms*, this was two-fold; *Palms minor*, and *Palms major*. The lesser containeth the breadth of *four fingers*; (i) *three inches*: the Hebrewes terme it, *אמה Tophach*, the Greeks *μετασίδε*: the Greater is termed *זרעית Zereith*, by the Greeks *μετασίδε*; in Latine *Spithama*, & *Dodrans*. It containeth the measure that is betweene the thumb and the little finger stretcht out, a span.

אמה Pagnam pes, a foot. It containeth (b) *twelve inches*

אמה Amma, *Cubitus* A cubit. We shall finde in authors mention of *four* kindes of *Cubits*. 1. *Cubitus communis*, this was the measure from the elbow to the fingers end; it contained a foot and halfe, or halfe

a Arias Mont.
Tubal Cain.

* Quatuor digi-
ti constituunt
tres pollices.
Franc. Iunius
in Ezek. 40. 5.

b 4. Palms
scilicet minores.
Pet. Martyr. l.
Reg. c. 6.

a yard, it is called the *Common Cubit*. 2. *Cubitus sacer*, *An holy cubit*, this was a full yard, containing two of the common *Cubits*, as appeareth by comparing, 1 *King*. 7. 15. with 2 *Chron*. 3. 15. In the first place the pillars are reckoned each of them *eightene cubits* high: in the second place they are reckoned *five and thirty cubits* high; which together with the basis, being one ordinary cubit high, doubleth the number; so that the first text is to be understood of *holy cubits*: the second of *common Cubits*. 3. *Cubitus regis*, the *Kings cubit*; this was *three fingers longer* than the common *Cubit*; Whereas the common cubit is termed *cubitus viri*, the cubit of a man, *Dent*. 3. 11. *Onkelos* doth improperly terme it *cubitum regis*, the *Kings cubit*. Lastly, there was *cubitus geometricus*, A geometricall cubit, it contained six common cubits, (d) and according to these cubits, it is thought that *Noahs Ark* was built.

c *Hærodot. lib. 2.*
in descript. *Bab.*

d *Orig. hom. 2. in*
Genes. 12. Aug.
de Civitat. Dei
lib. 16. c. 27.

e *Quinos palmos.*
f *Ses palmos.*

Some make the difference between the cubit of the sanctuary and the common cubit, to be thus: The common cubit, they say contained * *fiftene inches*, the holy cubit *eightene inches*. But that the holy cubit contained two common cubits hath been evidently proved, and it is probable, that those who make the difference to be only *three inches*, have mistaken the *Kings cubit* for the *holy cubit*.

חבל Cheleb, *Funiculus* a line or rope. The just length thereof is unknowne, the use thereof, was to measure groundes, whence it is sometimes taken for the inheritance itself. The lines are fallen to me in pleasant places, *Psalm*. 16. 6. That is mine inheritance.

קנה Kaneh Arundo, the *Reed*. The use of this, was to measure buildings; the length thereof was six cubits & an hand-breadth, *Ezek*. 40. 5. The cubits in this place are * interpreted *Kings cubits*: it was lesse liable

* *Tremellius in*
hunc locum.

ble to deceit than the rope, because it could not be shortned, or lengthned, by shrinking or stretching; hence the Canon or rule of the holy Scripture is mystically typed out of this Reed, Ezek. 40. And Revel. 21. 15.

To these may be added other measures. where-with they measured their wayes, and walks. The least of these was *אגד* *agad* passus, A pace.

זרדיון, Stadium, a furlong. It is often mentioned in the New Testament, not at all in the old. (g) It contained one hundred twenty five paces, which is the eighth part of our mile. Some think it to be called so *זרדיון* *zardion*, from standing, because Hercules ranne so much ground before he stood still.

Milliarium, A mile: it containeth with us a thousand paces, but much more among the Hebrewes. Their word *ברא* *Barah*, translated often *Milliarium*, properly signifieth A dinner or meale; and being applyed unto journeyes, walks, or wayes, it signified so much ground as usually is gone, or conveniently may be travelled in halfe a day, betweene meale and meale, or bait and bait. The word is read, Gen. 35. 6. When there was (*בברם ודמור* *Cibrath haarets*) about halfe a dayes journey of ground. The Greeke in that place hath an uncouth word *χάλεδον*, doubtlesse it was made from the Hebrewes *Cibrath*, and signifieth halfe a dayes journey.

Their measures of capacity, termed *Menfura capacitatis*, were of two sorts. Some for dry things, as corne, seed, &c. Some for liquid things, as Wine, Oyle, &c. in both that there might be a just proportion observed, all their measures were defined by a set number of Hen egge shells of a middle size.

In my paralleling of them with our measures, where I speake of Bushels, halfe bushels, Pecks, &c. I

am to be understood according to *Winchester measure* as we phrase it, such a bushell contained eight gallons. Where I speak of Gallons, Pottles, Quarts, &c. I am to be understood according to our *Ale-measure*, thereby I avoid fractions of number.

a Arias Mont.
Toubal Cain.

כב Kab, Kabus, A Kab. (a) This contained twenty four egges, it held proportion with our Quart. The least measure mentioned in Scripture, is the Fourth part of a Kab, 2 Kings 6.25. The famine in Samaria was so great, that a fourth part of a Kab of doves dung was sold for five pieces of silver. The Rabbins have a Proverbe, that (b) tenne Kabs of speech descended into the world, and the woman tooke away nine of them.

עשורקבין
שית יודי
לעולם
חשעוהסלר
נשום

Vid Buxtorf.
lexic. in

* Alsted pragoc.
theol. l. 2. p. 588.

סמא Omor. It contained* one Kab and an halfe, and a fifth part of a Kab, that is, three pints and an halfe pint, and a fifth part of an halfe pint. It was the tenth part of an Ephab, Exod. 16.36.

c Vid. Buxtorf.
Lexic in כק
ex opere R. Al-
phe. tractat de
pasch. cap. 5.
fol. 179.

סמא Seah, sden Saton, the Latine Interpreters commonly render it by Modius. It contained (c) six Kabs, that is a Gallon and halfe. We translate the word in generall A measure: To morrow this time a measure (that is a satum) of fine flower shall be sold for a Shekel, 2 Kings 7.1.

d Arias Mont.
Tubal Cain.
e Epiph. de men.
sur & Ponderib.

סמא Ephab. It contained (d) three Sata, that is, halfe a bushell and a pottle.

לחך Lethec. It contained e fiftene Modios (i) Sata; that is, two bushells six gallons and a pottle. Mention of this is made, Hos. 3.2. It is there rendered in English, halfe an homer.

סמא Homer. It is so called from סמא Chamor, Asinus, an asse, because this measure contained so much graine or corne, as an Asse could well beare. It contained ten Ephabs, Ezek. 45.11. that is, Forty five gallons, or five bushels and five gallons.

כור *Cor*, *Borns*. The *Cor* and the *Momer* were of the same quantity, *Ezek. 45. 14*. It was not only of liquid things, *Lek. 16. 7*.

These measures of which we have spoken hitherto the *Hebrewes* used in measuring of dry things; three other measures there were, which they used for liquid or moist things.

לוג *Log*. It contained (f) six egge-shells. It was of the same quantity as the fourth part of a *Kab*, Half a pint. Buxtorf. in loco superius citato.

הין *Hin*. It contained the quantity of (g) seventy two egge shells, so that it was of our measure three quarts. Buxtorf. ib.

בא *Bath*, באב, *bathus*, the *Bath*. It was of the same capacity with the *Ephah* the tenth part of an *Homer*, *Ezek. 45. 14*. The *Latine* interpreters commonly render it *Cadus*. (h) *Hierome* writing upon *Ezekiel*, renders it *Vadus*. *Hieron. Ezek. dus Decima pars Cori, inquit, in speciebus liquidis vocatur bathus, sive vadus.* I sometimes thought there had beene some error in the print, namely, *Vadus* put for *Cadus*: But now I finde the *Greeks* to use both באב, and באב, for this measure; and from the last of these *Greeke* words, that ancient *Father* reads it *Vadus*. Sometimes our *English* readers sit in generall *A measure*, *Luk. 16. 6*. It contained four gallons & an half.

All these measures were proper to the *Hebrewes*; I finde three other mentioned in the *N. T.* taken from other Nations.

סֵטֶר, *Sextarius*. We *English* it in generall, *A Pot* *Mark 7. 4*.¹ it was of the same quantity with the *Log*, Alsted. praecog. Theol. p. 361. if we understand it of the *Roman Sextarius*. It was somewhat more, if we understand it of the *Atticke Sextarius*, *undecim Attici sextarii aequabant Romanos duodecim*. In probability we are to understand the *Romane* measure, so that it contained six eggs, that is, half a pint.

χένιξ, *Chenix*, A measure, Rev. 6. 6. It signifieth properly that measure of corn, which was allowed servants for their maintenance every day. Whence was occasioned that speech of Pythagoras; *Super Chenice non sedendum*; that is, *We must not rest upon the provisi- on which sufficeth for a day, but we must take care for the morrow*. It contained (k) four *Sextarii*, that is, A quart. *Morarius*, *Metrets*, John 2. 6. It is translated, A Firkin. It was a measure in use among the Athenians. ¹ It was of the same quantity with *Cadus*, and *Cadus* (as before was noted) was equall to the Hebrew Bath, so that it contained four gallons and an halfe.

k *Budeus de asse*
lib. 5.

l *Budeus de asse*
lib. 5.

CHAP. X.

Their Coines. First of Brazen Coines.

THat they might have just Coines and weights, they weighed both them & their weights by barley cornes.

Διτρίον, *Minutum*, A mite, Luke 21. 20. Mark 12. 42. The latter Hebrewes call it פרוטה the Syriak שמונה (i. *O- Gawa*, the eighth part of *Assarium*.) ^m It weighed halfe a barley corn. It valued of our money, three parts of one c.

^m פרוטה
אשקל
שקל
Moses Kotsenf.
fol. 124. Col. 4.

Quadrans, A Farthing. It was a Roman Coin, weighing a grain of barley, it consisted of two mites. The poore widow threw in two mites, which make a farthing, Mark 12. 42. by consequence it valued of ours c. 12.

Assarius, *Assarium*, vel *assarium*. It was a Roman coine weighing four graines. The Rabbins call it איסור *I- sor*, and say that it containeth ^{*}eight mites. Of this we read, Matth. 10. 29. Are not two sparrows sold for (an *Assarium*) our English readeth it for a farthing? It valueth of ours in precise speaking, q. - q.

^{*}Drusius in
prater. Luc. 12.
59.

2 beir

Their Silver Coines.

גֶּרָה Gerah. It was the twentieth part of the Shekel of the Sanctuary; *A Shekel is twenty Gerahs*; Exo. 30. 13. It was the least Silver coine among the Hebrewes; It valued of ours 1 D. ob.

אֲגוֹרָה Agorath. We English it in generall, a piece of silver, Isa. 2. 36. But it appeareth by the Chaldee Paraphrase, that it is of the same value with Gerah, that Paraphrase renders both אֲגוֹרָה, *Magna*, by the Greek they are both rendered ἀγρία, the value thereof therefore is 1 D. ob.

קֶשֶׁתָּה Keshita. The word signifieth a lambe, and is used for a certaine Coine among the Hebrewes, on the one side whereof the image of a lambe was stamped, our English reads it in general a piece of money. *Jacob bought a parcell of a field for an hundred peeces of money*, Gen. 33. 19. In the Originall it is an hundred lambs. But it is apparēt, that *Jacob paid money*, for S. Stephen saith, he bought it for money, Acts 7. 16. In the judgement of the Rabbines, it was the same that *Obolus*, twenty of them went to a Shekel; So that the value thereof was 1 D. ob.

סֶפֶתְסֶפֶת Cefeph, *Argenteus*, a peece of silver; as the Romans numbred their sums by *Sesterces*, in so much that *Nummus* is often times put absolutely, to signifie the same as *Sestertius*; so the Hebrewes counted their sums by *Shekels*, and the Grecians by *Drachma*, hence *Argenteus* a peece of silver, being put absolutely in the Bible, if mention in that place be of the Hebrew coines, it standeth for a *Shekel*, and valueth 2 s. 6. D. if it stand for the *Shekel* of the Sanctuary: if it stand for a common *Shekel*, then it valueth 1 s. 3. D. But if mention be of the Greek Coines, as Acts 19. 19. then it signifieth the *Attick Drachma*, which valueth of our money 1 D. ob.

דֶּנַּר דֶּנַּר Luke 15. 8. It was a quarter of a Shekel, and thus by consequence it valued of ours 7 D. ob.

ΔΙΔΡΑΧΜΟΝ Didrachmon, Matth. 17. 24. We English it

M m

tribute

תורת הקדוש

tribute money: The *Syriak* readeth *¶ Duo Zuzim*, now that coine which was termed *Zuz* by the *Hebrews* answerable to the *Romans* *Denair*, whence it appeareth that it valued of ours 1 s. 3d.

r. Tremel. Mat.
22. 19.

¶ The Stater. We *English* it a peece of money at large, but it contained precisely two *didrachma*. For the *tribute money* to be paid for each persō, was *Didrachmū*, as is evident; *Mat. 17. 24.* & this *Stater* was paid for two, nāely for *Christ* & *Peter*, the value of it therefore was 2 s. 6d.

¶ Denarius, a penny. This was their *tribute money* *Mat. 22. 19.* There was two sorts of pence in use amōg them, the common penny, which valued of ours 7d. ob. And the penny of the *Sanctuary*, which valued 1 s. 3d. For it was answerable to their *Didrachmum*, and of this last we must understand *S. Matthew* in this place, for their *tribute money* was *Didrachmum*, as before hath beene noted out of *Mat. 17. 24.* This *Didrachmum* or *halfe shekel*, was formerly paid by the *Israelites*, (s) every yeare after they were twenty yeares old, towards their *Temple*, *Exod. 30. 13.* *Cesar* by taking away this money from the *Temple*, and changing it into a *tribute* for his own *caffers*, did in truth take away from God that which was Gods. Hence in that question proposed unto *Christ*, Is it lawfull to give tribute unto *Cesar* or not? *Christ* answereth, *Render unto Cesar the things that are Cesars, and to God the things that are Gods.* (t) This very *Tribute* afterward was paid by the *Jewes* towards the *Roman Capitoll*, by vertue of a decree made by *Vespasian*

f. Aben Efr. Ne-
bem. 10. 32.

x. Ioseph. de bello
lib. 7. cap. 26.

וּזְזִי

שֶׁקֶל

עֲלֵי תְּבִיר.

¶ Zuz; It was the fourth part of a *shekel* of silver; It valued therefore of ours 7d. ob.

¶ Shekel Siclus *¶ Shekel*. It was two-fold; *Siclus* *Regius* the *Kings shekel*, of common use in buying and selling, it valued 1 s. 3d. And *Siclus sanctuarii*, The *shekel* of the *Sanctuary*, it valued 2 s. 6d.

The

The *shekels* of the Sanctuary were of two stamps. The one was alwayes in use among the Jews: the thirty pieces of silver which Judas received, are thought to be the thirty *shekels* of the Sanctuary. It had stāpt on the ōe side, the pot of manna, or as other think Aarons Cēser, or Incense cup: the inscription on this side was שקל ישראל Shekel Israel, the *Shekel* of Israel: on the reverse side, was stampt Aarons rod budding, with this inscription about the Coin, ירושלים הקדושה Ieruschalaïm hakeduscha. After the comming of our Saviour, the Jewes which were converted to the Christian Faith, changed their *shekel*, and on the first side stampt the Image of Christ with *ω* at the mouth of the Image, and *ι* in the pole, which three letters made his name Iesw. On the reverse side there was no picture, but the whole rundle was filled with this inscriptiō, משיחמלך באשלום ואיד, (i.) *Messias rex venit cum pace, & lux de homine facta est vita.* In some coines, for the latter clause of that inscriptiō is read, אדסעשרי אלהי, (i.) *Deus homo est factus.*

The *Kings Shekel* in David and Solomons time, had stampt on the one side, a kinde of tower standing betweene *ו* and *לם*, and underneath was עיר חקש. The whole inscription was, *Jerusalem urbs sanctitatis:* On the reverse side, the rundle was filled with this Hebrew רד חמלך וכנו שלמה המלך (i.) *David rex & filius ejus Salomon rex.*

The *Shekel* againe was divided into lesser coines, which had their denomination from the parts thereof. Thus we read of the halfe *Shekel*, *Exod.* 30. 13. The third part of a *Shekel*, *Nehem.* 10. 32. The quarter of a *Shekel* 1 Sam. 9. 8.

Their gold Coines.

Zabab. The English reads it, A peece of gold 2 *Kin.* 5. 5. By it is meant, that which else where is called

שֶׁכֶל אֶזְרָא
 etc.
 Breerwood de
 nummis.

Siclus auri, *A Shekel of gold*, 1 Chron. 21. 25. Hence the one thousand seven hundred peeces of gold mentioned, Indge. 8. 36. The Greek renders 1700 *Shekels of gold*. The weight of this coin was two Attick drams, the value 15 s.

Breerwood
 de nummis.

אֲדָרְכֹן *Adarcon*, of this we read, *Efra*. 8. 27. It was also called דְּרַכְמוֹן *Drackmon*, of which we read, *Efr*. 2. 69. Both these nâes seem to denote the same coin, if not, yet both were of the same weight. The Greek interprets them both by δρεχμῶν, & our English accordingly renders both *A dramme*: which must be understood of the dr̄as in use among the Hebrewes, weighing two Attick drams. From the Greeke δρεχμῶν, *Drackmon* seemeth to have had its name. He conjectureth not amisse, who thinketh that *Adarcon* was so called, quasi *Daricon*, which was a certaine coin of gold in use among the Persians, & fr̄o King *Darius* (whose image one side thereof bore) was named *Daricon*, and among the Chaldeans is often prefixed before a word, as *mis* among the Hebrewes. The value of this coine was of ours 15 s.

שֶׁכֶל אֶזְרָא Their Summes.

Their Summes were two: מָנָה *Maneh*, מִנָּה *Mina*, a Pound. In gold it weighed one hundred Shekels. This appeared by comparing these texts, 1 King. 10. 17. *Tres מִנִּים Manim*, Three pound of gold went to one shield. Now we read, 2 Chron. 9. 16. *Three hundred Shekels of gold went to one shield*. The name *shekels* is not expressed in the original, but necessarily understood, as appeareth in that which was spokē of *Zahab*. For it is a received rule, that in scripture, *Aurū* being put with a numeral, signifieth so many *Shekels of gold*: & so *Argentum* in like manner. The weight thereof then being 100 shekels, it followeth, that the value was 75 l. In silver their *Maneh* weighed sixty shekels, *Ezek*. 45. 12. so that is valued 7 l. 10 s. Note, that *Sheindlar* was decei-

z Sheindlar in
 מָנָה

ved, in saying that the price or valu of the *Maneh*, was changed in *Ezekiels* time, because it then valued 60. *shekels*, for the difference is not between the sacred & profane *Maneh*, as *Sheindler* conceived it; between the *Maneh* of gold, w^{ch} was valued at an hūdred *shekels* alwayes, and the *Maneh* of silver, which weighed 60. *Shekels*, according to the fore-quoted place in *Ezekiel*.

The second sum was *תרי* *Cicar*, *Talentum*, *A Talent*, This if it were of silver, it contained in weight 3000 *shekels*. For those two verses being cōpared together *Exod.* 38. 25, 26. sheweth that six hundred thousand men payed every man half a *shekel*, the whole sum amounted to an hundred talents; whence it followeth that a *Talent* of silver amongst the *Hebrewes*, was 375 l. But a *Talent* of gold (the proportion of gold to silver being observed) was twelve times as much, so that it valued of ours, 4500 l.

In this tract of their coines we are to know three things. First, that as the *Romans* in the former ages, used *As grave*, *Bullion money*, unstampt, which in the *Masse* or *Billet* they weighed out in their payments; and afterward, *As signatum* coined metals: So the *Hebrewes*, though at last they used coined money, yet at first they weighed their money uncoined; *Abrahā* weighed to *Ephron* the silver, *Gen.* 23. 16. Hence the *Shekel* had its name frō *שקל* *Shakal*, *ponderare*, *librare*, To weigh, or put in the ballance. Secondly, as the coined *shekel* was two fold; one for the use of the *Sāctuary*; the other for the use of the *Common-wealth*, and that of the *Sāctuary* was double the price of the other: So the weight of the *Shekel* is to be distinguisht after the same manner; the *Shekel* of the *Sāctuary* weighed half an ounce *Troy weight*; the common *shekel* weighed a quarter of an ounce. For example, *Goliaths* speares head weighed six hundred *shekels* of the *Sāctuary*, *1 Sam.* 17. 7. that is, twenty five pound-weight: *Abisai* haire:

hair weighed two hundred shekels after the Kings weight, 2 Sam. 14. 26. that is, four pound weight & two ounces. Yea the sums, which I have reckoned only according to the Sanctuary, in common use according to the Kings weight, they abate halfe their value.

3. The lesser coines were in general termed *μισμα*, or in the singular number *μισμα*, Job. 2. 15. the word signifieth properly a small quantity, or little peece of metall, such as may be clipt off frō coines. ^a Vpō the first of the month Adar, Proclamatiō was made throughout Israel, that the people should provide their half shekels, which were yearly toward the service of the Tēple, according to the commandement of God Exod. 30. 13. ^b On the 25 of Adar, thē they brought Tables into the Temple (that is into the outward court where the people stood) on these Tables lay these *μισμα*, or lesser coines, to furnish those who wāted half shekels for their offerings, or that wāted lesser peeces of money, in their paymēt for Oxē, sheep, or doves, w^{ch} likewise stood there in a readines in the same court to be sold for sacrifices: But this supply of lesser coines, was not without an exchange for other money, or other things In lieu of money, & that upon advantage. Hence those that sate at these Tables as chief bankers or Masters of the exchange, they were termed *μισμαῖαι*, in respect of the lesser coynes which they exchanged; in respect of the exchange it self, they were termed *Καμβύσαι*, for *Καμβύς* signifieth the same in Greek, as *Cambium* in Latine, whence those letters of exchange, which the Latins call *Literæ Cambii*; the Greeks call *ταμῶνες* Tickets of Exchange; in respect of the tables at which they sate, they are termed by the Talmudists *שו"מ*, from *שו"מ* *Schulchā, Mensā* for the same reason they are sōetimes termed by the greeks *ταμζοῖ* & by the Latines *Mensarii*. These are those changers of money, which our Saviour drove out of the Temple. FINIS.

^a Moses Kotsens.
de Siclis fol. 122
col. 2.

^b Moses Kotsens.
ibid.

ic *Καμβύς*,
nquit Pollux, est
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1	18	248
5	14	99

2 PETER.		
1	20	26
3	8	151

1 JOHN.		
3	3	72
5	16	202

2 JOHN.		
2	1	206

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